

# LUCIAN

WITH AN ENGLISH TRANSLATION BY

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IN EIGHT VOLUMES

III



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# THE WORKS OF LUCIAN

## THE DEAD COME TO LIFE, OR THE FISHERMAN

This is Lucian's reply to the storm of angry protest which he had evoked from the schoolmen with his *Philosophies for Sale* (II 450 ff.), wherein, to their mind he had unwarrantably and outrageously ridiculed the ancient philosophers and their doctrines.

The scene is in Athens. The dead who have come to life are the ancient philosophers, bent upon wreaking vengeance on Frankness, which is Lucian's alias here.

Eventually conceded a formal trial before Philosophy, he is acquitted on the plea that his ridicule had not been aimed at the ancient worthies but at their unworthy successors of his own time. As these impostors cannot be induced to stand trial, Frankness is empowered to go about and brand them, so that people can tell them from the genuine philosophers. Before departing on his mission, he fishes up, with a bait of figs and gold, typical representatives of the chief schools for the inspection of their founders.

Lucian's plea is specious, for in *Philosophies for Sale* he had certainly shown scant regard for those whom he now professes to hold in such high esteem. But it is not meant to be taken seriously, it is put forward with a wink at the audience for the sake of turning the tables on his critics. His new found deference, moreover, is well seasoned with irony, and quite offset by the pose of urbane and patronizing superiority which he assumes in feigned unconsciousness. The piece is almost all persiflage, and maddeningly unanswerable for that reason.

The dialogue is strikingly like an Aristophanic comedy in its construction, especially in the fact that it has a clearly marked second part somewhat loosely attached to the first, which develops a series of incidents after the plot has been worked out. Because of this similarity, and for many other reasons too, none of Lucian's writings better serves to introduce and illustrate the *Double Indictment*, which follows it.

# ANABIOYNTES H ALIETΣ<sup>1</sup>

ΣΩΚΡΑΤΗΣ

- 1 Βάλλε βάλλε τὸν κατάρατον ἀφθόνοις τοῖς λί-  
θοις ἐπίβαλλε τῶν βῶλων προσεπίβαλλε καὶ  
τῶν ὀστράκων παῖε τοῖς ξύλοις τὸν ἀλιτήριον  
ὅρα μὴ διαφύγη καὶ σὺ βάλλε, ὦ Πλάτων καὶ  
σύ, ὦ Χρύσιππε, καὶ σὺ δέ, καὶ πάντες ἅμα<sup>2</sup>  
συνασπίσωμεν ἐπ' αὐτόν,

ὥς πῆρη πῆρηφιν ἀρήγη, βάκτρα δὲ βάκτροις,  
κοινὸς γὰρ πολέμιος, καὶ οὐκ ἔστιν ἡμῶν ὄντινα  
οὐχ ὕβρικε σὺ δέ, ὦ Διόγενης, εἴ ποτε καὶ  
ἄλλοτε, χρῶ τῷ ξύλῳ μηδὲ ἀνῆτε διδότην τὴν  
ἀξίαν βλάσφημος ὢν τί τοῦτο, κεκμηκατε, ὦ  
Ἐπίκουρε καὶ Ἀρίστιππε, καὶ μὴν οὐκ ἐχρήν

ἀνέρες ἐστε, σοφοί, μνήσασθε δὲ θούριδος ὀργῆς

- 2 Ἀριστοτέλες, ἐπισπουδασον ἔτι θᾶπτον<sup>3</sup> εἰ  
ἔχει ἑάλωκεν τὸ θηρίον εἰλήφαμέν σε, ὦ μιανέ  
εἴση γοῦν αὐτίκα οὐστυνας ἡμᾶς ὄντας ἐκακηγό-

MSS available in photoglyphs Γ, UPN

<sup>1</sup> ANABIOYNTES H ALIETΣ γ (und Thomas Magister)  
ALIETΣ H ANABIOYNTES β

- Punctuation A M H καὶ σὺ δὲ καὶ πάντες ἅμα συν γ, καὶ  
σὺ δὲ πάντες ἅμα συν β, edd

Punctuation K. Schwartz ἐπισπούδασον ἔτι θᾶπτον MSS

## THE DEAD COME TO LIFE, OR THE FISHERMAN

SOCRATES

PELI, pelt the scoundrel with plenty of stones !  
Heap him with clods ! Pile him up with broken  
dishes, too ! Beat the blackguard with your sticks !  
Look out he doesn't get away ! Throw, Plato, you  
too, Chrysippus, you too, everybody at once ! Let's  
charge him together !

"Let wallet to wallet give succour, and cudgel to  
cudgel, <sup>1</sup>

for he is our joint enemy, and there is not a man  
of us whom he has not outraged Diogenes, ply  
your stick, if ever you did before, let none of you  
weaken, let him pay the penalty for his ribaldry  
What is this ? Have you given out, Epicurius and  
Anistippus ? Come, that is too bad !

"Show yourselves men, ye sages, and call up the  
fury of battle ' <sup>2</sup>

Aristotle, make haste ! Still faster ! That's well, the  
game is bagged We have you, villain ! you shall  
soon find out what sort of men you have been

<sup>1</sup> *Iliad* 2, 363

κρῖν' ἄνδρας κατα φύλα, κατα φρήτρας, Ἀγάμεμνον,  
ὡς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις

*Iliad* 6, 112, Homer has "friends," not "sages"

## THE WORKS OF LUCIAN

ρεις τῷ γρόπῳ δέ τις αὐτὸν καὶ μετέλθη,  
ποικίλον γάρ τινα θάνατον ἐπινοῶμεν κατ' αὐτοῦ  
πᾶσιν ἡμῖν ἐξαρκέσαι δυνάμενον καθ' ἑκάστον  
γούν ἐπτάκις δίκαιός ἐστιν απολωλέναι

ΦΙΛΟΣΟΦΟΣ

Ἐμοὶ μὲν ἀνασκολοπισθῆναι δοκεῖ αὐτόν

ΑΛΛΟΣ

Νὴ Δία, μαστιγώθεντα γε πρότερον

ΑΛΛΟΣ

Πολὺ πρότερον τοὺς ὀφθαλμοὺς ἐκκεκολάφθω

ΑΛΛΟΣ

Τὴν γλῶτταν αὐτὴν ἔτι πολὺ πρότερον ἀπο-  
τετμήσθω

ΣΩΚΡΑΤΗΣ

Σοὶ δὲ τί, Ἐμπεδόκλεις, δοκεῖ,

ΕΜΠΕΔΟΚΛΗΣ

Εἰς τοὺς κρατῆρας ἐμπεσεῖν αὐτόν, ὥς μάθη μὴ  
λοιδορεῖσθαι τοῖς κρείττοσιν

ΠΛΑΤΩΝ

Καὶ μὴν ἄριστον ἦν καθάπερ τινὰ Πενθέα ἢ  
Ὀρφέα

λακιστὸν ἐν πέτραισιν εὐρέσθαι μόρον,

ἵνα ἂν καὶ τὸ μέρος αὐτοῦ ἕκαστος ἔχων ἀπηλ-  
λάττετο

ΠΑΡΡΗΣΙΑΔΗΣ

3 Μηδαμῶς ἀλλὰ πρὸς Ἴκεσίου φείσασθέ μου

## THE DEAD COME TO LIFE

insulting But how *are* we to punish him, to be sure? Let us invent a complex death for him, such as to satisfy us all, in fact he deserves to die seven times over for each of us

THE PHILOSOPHER

I suggest he be crucified

ANOTHER

Yes, by Heaven, but flogged beforehand

ANOTHER

Let him have his eyes put out long beforehand

ANOTHER

Let him have that tongue of his cut off, even longer beforehand

SOCRATES

And you, Empedocles—what do you suggest?

EMPEDOCLES

That he be thrown into my crater,<sup>1</sup> so that he may learn not to abuse his betters

PLATO

Indeed, the best suggestion would have been for him, like another Pentheus or Orpheus,

“To find among the crags a hidden doom, <sup>2</sup>  
so that each of us might have gone off with a scrap of him

FRANKFESS

No, no! In the name of Him who hears the suppliant,<sup>3</sup> spare me!

<sup>1</sup> Aetna, into which Empedocles is said to have leapt  
- Both Pentheus and Orpheus were torn to pieces by Maenads The verse is from a lost tragedy (Nauck, *Tr Gr Fragm* p 895) <sup>3</sup> Zeus

## THE WORKS OF LUCIAN

ΠΛΑΤΩΝ

Ἄραρεν οὐκ ἂν ἀφεθείης ἔτι οῤῃς δε δὴ καὶ  
τὸν Ὅμηρον ἂ φησιν,

ὥς οὐκ ἔστι λένουσι καὶ ἀνδράσιν ὀρκια πιστυ

ΠΑΡΡΗΣΙΑΔΗΣ

Καὶ μὴν καθ' Ὅμηρον υμᾶς καὶ αὐτὸς ἱκε-  
τεύσω αἰδέσεσθε γὰρ ἴσως τὰ ἔπη καὶ οὐ παρό-  
ψεσθε ραψωδήσαντά με

ζωγρεῖτ' οὐ κακὸν ἄνδρα καὶ ἄξια δέχθε ἄποινα,  
χαλκον τε χρυσόν τε, τὰ δὴ φιλέουσι σοφοί περ

ΠΛΑΤΩΝ

Ἄλλ' οὐδὲ ἡμεῖς ἀπορήσομεν πρὸς σὲ Ὅμη-  
ρικῆς ἀντιλογίας ἀκούε γοῦν

μὴ δὴ μοι φύξιν γε, κακηγόρε, βάλλεο θυμῷ  
χρυσόν περ λέξας, ἐπεὶ ἵκεο χεῖρας ἐς ἀμάς

ΠΑΡΡΗΣΙΑΔΗΣ

Οἱμοὶ τῶν κακῶν ὁ μὲν Ὅμηρος ἡμῖν ἄπρα-  
κτος, ἡ μεγίστη ἐλπίς ἐπὶ τὸν Εὐριπίδην δὴ μοι  
καταφευκτέον τάχα γὰρ ἂν ἐκείνος σώσειέ με

μὴ κτεῖνε τὸν ἰκέτην γὰρ οὐ θέμις κτανεῖν

ΠΛΑΤΩΝ

Τί δέ, οὐχὶ κακείνα Εὐριπίδου ἐστίν,

οὐ δεινὰ πᾶσχειν δεινὰ τοὺς εἰργασμένους,



# THE DEAD COME TO LIFE

PLATO

Your doom is sealed you cannot be let go now  
You know, of course, what Homer says

“Since between lions and men there exist no bonds  
of alliance”<sup>1</sup>

FRANKNESS

Indeed, I myself will quote Homer in begging you  
for mercy Perhaps you will reverse his verses and  
will not ignore me when I have recited them

Give me, for I am no churl, and receive what is  
fitting in ransom,  
Copper and gold, that in truth are desirable even  
to sages

PLATO

But we ourselves shall not be at a loss for a  
Homeric reply to you, listen to this, for instance

“I think not now in your heart of escape, you  
speaker of slander,  
Even by talking of gold, once into our hands you  
have fallen”<sup>3</sup>

FRANKNESS

Oh, what wretched luck! Homer, in whom I had  
my greatest hope, is useless to me I suppose I  
must take refuge with Euripides, perhaps he might  
save me

“Slay not! The suppliant thou shalt not slay”<sup>4</sup>

PLATO

Ah, but is not this by Euripides, too?

“No harm for them that wrought to suffer harm”<sup>5</sup>

<sup>1</sup> *Iliad* 22, 262      “A cento, *Iliad* 6, 46, 48 20, 65

<sup>3</sup> *Iliad* 10, 447-8, with alterations

<sup>4</sup> Nauck, p 663      Cf *Ion* 1553      <sup>5</sup> *Orestes* 413

## THE WORKS OF LUCIAN

ΠΑΡΡΗΣΙΑΔΗΣ

Νῦν οὖν ἓκατι ῥημάτων κτενεῖτέ<sup>1</sup> με,

ΠΛΑΤΩΝ

Νῆ Δία φησὶ γοῦν ἐκεῖνος αὐτός,  
ἀχαλίνων στομάτων  
ἀνόμου τ' ἀφροσύνας  
τὸ τέλος δυστυχία

ΠΑΡΡΗΣΙΑΔΗΣ

- ‡ Οὐκοῦν ἐπεὶ δέδοκται πάντως ἀποκτινύναι  
καὶ οὐδεμία μηχανὴ τὸ διαφυγεῖν με, φέρε τοῦτο  
γοῦν εἶπατέ μοι, τίνες ὄντες ἢ τί πεπονθότες  
ἀνήκεστον πρὸς ἡμῶν ἀμείλικτα ὀργίζεσθε καὶ  
ἐπὶ θανάτῳ συνειλήφατε,

ΠΛΑΤΩΝ

Ἄτινα μὲν εἰργασαὶ ἡμᾶς τὰ δεινὰ, σεαυτὸν  
ἐρώτα, ὦ κάκιστε, καὶ τοὺς καλοὺς ἐκείνους σου  
λόγους ἐν οἷς φιλοσοφίαν τε αὐτὴν κακῶς ἡγό-  
ρευες καὶ εἰς ἡμᾶς ὕβριζες, ὥσπερ ἐξ ἀγορᾶς  
ἀποκηρύττων σοφοὺς ἀνδρας, καὶ τὸ μέγιστον,  
ἐλευθέρους ἐφ' οἷς ἀγανακτήσαντες ἀνεληλύθα-  
μεν ἐπὶ σὲ παραιτησάμενοι πρὸς ὀλίγον τὸν  
Ἰδωνέα, Χρύσιππος οὕτοσιν καὶ Ἐπίκουρος καὶ  
ὁ Πλάτων ἐγὼ καὶ Ἀριστοτέλης ἐκεῖνος καὶ ὁ  
σιωπῶν οὗτος Πυθαγόρας καὶ Διογένης καὶ  
ἅπαντες ὁπόσους διέσυρες ἐν τοῖς λόγοις

ΠΑΡΡΗΣΙΑΔΗΣ

- 5 Ἀνέπνευσα οὐ γὰρ ἀποκτενεῖτέ με, ἦν μάθητε  
ὁποῖος ἐγὼ περὶ ὑμᾶς ἐγενόμην ὥστε ἀπορρί-  
ψατε τοὺς λίθους, μᾶλλον δὲ φυλάττετε χρή-  
σεσθε γὰρ αὐτοῖς κατὰ τῶν ἀξίων

<sup>1</sup> κτενεῖτε Guyet, κτείνετέ βγ

## THE DEAD COME TO LIFE

FRANKNESS

"Then will ye slay me now, because of words?"<sup>1</sup>

PLATO

Yes, by Heaven! Anyhow, he himself says

"Of mouths that are cubless  
And fools that are lawless  
The end is mischance"<sup>2</sup>

FRANKNESS

Well, then, as you are absolutely determined to kill me and there is no possibility of my escaping, do tell me at least who you are and what irreparable injuries you have received from me that you are unconcilably angry and have seized me for execution

PLATO

What dreadful wrongs you have done us you may ask yourself, you rascal, and those precious dialogues of yours in which you not only spoke abusively of Philosophy herself, but insulted us by advertising for sale, as if in a slave market, men who are learned, and what is more, free born. Indignant at this, we requested a brief leave of absence from Pluto and have come up to get you—Chrysippus here, Epicurus, Plato (myself), Aristotle over there Pythagoras here, who says nothing, Diogenes, and everyone that you vilified in your dialogues

FRANKNESS

I breathe again, for you will not put me to death if you understand how I have acted as regards you. So throw away your stones, or better, keep them. You will make use of them against those who deserve them.<sup>3</sup>

<sup>1</sup> Euripides? Nauck, p. 663      - *Bacchae* 386 ff

<sup>3</sup> It is curious that this suggestion, though emphasized by being repeated (§ 11), is not worked out

# THE WORKS OF LUCIAN

ΠΛΑΤΩΝ

Ληρεῖς σὲ δὲ χρὴ τήμερον ἀπολωλέναι, καὶ ἤδη γε

λαινον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἑοργας

ΠΑΡΗΣΙΑΔΗΣ

Καὶ μὴν, ὦ ἀρίστοι, ὃν ἐχρῆν μόνον ἐξ ἀπάντων ἐπαινεῖν οὐκείον τε ὑμῖν ὄντα καὶ εὖνουν καὶ ὁμογνωμονα καί, εἰ μὴ φορτικὸν εἰπῶν, κηδεμόνα τῶν ἐπιτηδευμάτων εὖ ἴστε ἀποκτενοῦντες, ἣν ἐμὲ ἀποκτείνητε τοσαῦτα ὑπὲρ ὑμῶν πεπονηκότα ὁρᾶτε οὖν μὴ κατὰ τοὺς πολλοὺς<sup>1</sup> τῶν νῦν φιλοσόφων αὐτοὶ<sup>2</sup> ποιεῖτε, ἀχάριστοι καὶ ὀργίλοι καὶ ἀγνωμονες φαινόμενοι πρὸς ἄνδρα εὐεργέτην

ΠΛΑΤΩΝ

Ὡ τῆς ἀναισχυντίας καὶ χάριν σοι τῆς κακηγορίας προσοφείλομεν, οὕτως ἀνδραπόδοις ὡς ἀληθῶς<sup>3</sup> οἶει διαλέγεσθαι, ἢ καὶ εὐεργεσίαν καταλογιῇ πρὸς ἡμᾶς ἐπὶ τῇ τοσαύτῃ ὑβρεὶ καὶ παροινίᾳ τῶν λογῶν,

ΠΑΡΗΣΙΑΔΗΣ

- 6 Ποῦ γὰρ ἐγὼ ὑμᾶς ἢ πότε ὑβρῖκα, ὃς αἰὲ φιλοσοφίαν τε θαυμάζων διατετέλεκα καὶ ὑμᾶς αὐτοὺς ὑπερεπαινῶν καὶ τοῖς λόγοις οἷς καταλελοίπατε ομιλῶν, αὐτὰ γοῦν ἃ φημι ταῦτα, πόθεν ἄλλοθεν ἢ παρ' ὑμῶν λαβὼν καὶ κατὰ τὴν μέλιτταν ἀπανθισάμενος ἐπιδείκνυμαι τοῖς ἀνθρώποις, οἱ δὲ ἐπαινοῦσι καὶ γνωρίζουσιν ἕκασ-

<sup>1</sup> κατὰ τοὺς πολλοὺς γN not in BU

<sup>2</sup> αὐτοὶ Cobet αὐτὸ MSS

<sup>3</sup> οὕτως ἀνδραπόδοις (sicine cum servis — ?) ὡς ἀληθῶς K Schwait/ οὕτως ἀνδραπόδοις ἀληθῶς γ, οὕτως ὡς ἀνδραπόδοις ἀληθῶς β, edd since Jacobitz

# THE DEAD COME TO LIFE

PLATO

Nonsense you must die to day Yes, forthwith  
“Don youi tunic of stone on account of the wrongs  
you hìve done us! <sup>1</sup>

FRANKNESS

Truly, gentlemen, you will put to death, you may depend upon it, the one man in the world whom you ought to commend as your friend, well-wisher, comrade in thought, and, if it be not in bad taste to say so, the defender of your teachings, if you put me to death after I have laboured so earnestly in your behalf Take cue, then, that you yourselves are not acting like most of our present day philosophers by showing yourselves ungrateful and hasty and inconsiderate toward a benefactor

PLATO

O what impudence! So we really owe you gratitude for your abuse, into the bargain? Are you so convinced that you are truly talking to slaves? Will you actually set yourself down as our benefactor, on top of all your insolent and intemperate language?

FRANKNESS

Where, pray, and when have I insulted you? I have always consistently admired philosophy and extolled you and lived on intimate terms with the writings that you have left behind These very phrases that I utter—where else but from you did I get them? Culling them like a bee, I make my show with them before men, who applaud and recognize where and

<sup>1</sup> *Iliad* 3, 57

τον τὸ ἄνθος ὅθεν καὶ παρ' ὅτου καὶ ὅπως ἀνελεξάμην, καὶ λόγῳ μὲν ἐμέ ζηλοῦσι τῆς ἀνθολογίας, τὸ δ' αληθὲς ὑμᾶς καὶ τὸν λειμῶνα τὸν υμέτερον, οἱ τοιαῦτα ἐξηγηθήκατε ποικίλα καὶ πολυειδῆ τὰς βαφάς, εἴ τις ἀναλέξασθαί τε αὐτὰ ἐπίσταιτο καὶ ἀναπλέξαι καὶ ἀρμόσαι, ὥς μὴ ἀπάδειν θάτερον θατέρου ἔσθ' ὅστις οὖν ταῦτα εὖ πεπονθὼς παρ' ὑμῶν κακῶς ἂν εἰπεῖν ἐπιχειρήσειεν εὐεργέτας ἄνδρας, ἀφ' ὧν εἶναί τις ἔδοξεν, ἐκτὸς εἰ μὴ κατὰ τὸν Θάμυριν ἢ τὸν Εὐρυτον εἴη τὴν φύσιν, ὡς ταῖς Μούσαις ἀντάδειν, παρ' ὧν εἴληφε τὴν ὥδην, ἢ τῷ Ἀπόλλωνι ἐριδαίνειν ἐναντία τοξεύων, καὶ ταῦτα δοτῆρι ὄντι τῆς τοξικῆς

## ΠΛΑΤΩΝ

- 7 Τοῦτο μὲν, ὦ γενναῖε, κατὰ τοὺς ρήτορας εἴρηταί σοι ἐναντιώτατον δ' οὖν<sup>1</sup> ἔστι τῷ πράγματι καὶ χαλεπωτέραν σου ἐπιδείκνυσιν τὴν τόλμαν, εἴ γε τῇ ἀδικίᾳ καὶ ἀχαριστίᾳ πρόσεστιν, ὅς παρ' ἡμῶν τὰ τοξεύματα, ὥς φῆς, λαβὼν καθ' ἡμῶν ἐτόξευες, ἕνα τοῦτον ὑποθέμενος τὸν σκοπόν, ἅπαντας ἡμᾶς ἀγορεύειν κακῶς τοιαῦτα παρὰ σοῦ ἀπειλήφαμεν ἀνθ' ὧν σοι τὸν λειμῶνα ἐκείνον ἀναπετάσαντες οὐκ ἐκωλύομεν δρέπεσθαι καὶ τὸ προκόλπιον ἐμπλησάμενον ἀπελθεῖν ὥστε διὰ γε τοῦτο μάλιστα δίκαιος ἂν εἴης ἀποθανεῖν

## ΠΑΡΡΗΣΙΑΔΗΣ

- 8 Ὅρατε πρὸς ὀργὴν ἀκούετε καὶ οὐδὲν τῶν δικαίων προσίεσθε καίτοι οὐκ ἂν ὥθηην ποτὲ ὥς ὀργὴ Πλάτωνος ἢ Χρυσίππου ἢ Ἀριστοτέλους ἢ τῶν ἄλλων ὑμῶν καθίκοιτο ἂν, ἀλλὰ μοι

<sup>1</sup> δ' οὖν Fritzsche γοῦν MSs

## THE DEAD COME TO LIFE

from whom and how I gathered each flower, and although ostensibly it is I whom they admire for the bouquet, as a matter of fact it is you and your garden, because you have put forth such blossoms, so gay and varied in their hues—if one but knows how to select and interweave and combine them so that they will not be out of harmony with one another. Would any man, after receiving this kindly treatment at your hands, attempt to speak ill of benefactors to whom he owes his reputation? Not unless he be like Thamyris or Eurystus in his nature, so as to raise his voice against the Muses from whom he had the gift of song, or to match himself against Apollo in archery—and he the giver of the bow!

### PLATO

That speech of yours is good rhetoric, my fine fellow, but it is directly against your case and only makes your presumptuousness appear more staggering, since ingratitude is now added to injustice. For you got your shafts from us, as you admit, and then turned them against us, making it your only aim to speak ill of us all. That is the way you have paid us for opening that garden to you and not forbidding you to pick flowers and go away with your arms full. For that reason, then, above all else, you deserve to die.

### FRANKNESS

See! You give me an angry hearing, and you reject every just plea! Yet I should never have supposed that angels could affect Plato or Chrysippus or Aristotle or the rest of you, it seemed to me that

ἔδοκεῖτε μόνοι δὴ πόρρω εἶναι τοῦ τοιούτου πλὴν ἀλλὰ μὴ ἀκριτόν γε, ὦ θαυμάσιοι, μηδὲ πρὸ δίκης ἀποκτείνητέ με ὑμέτερον γοῦν καὶ τοῦτο ἦν, μὴ βία μηδὲ κατὰ τὸ ἰσχυροτερον πολιτευσθαι, δίκη δὲ τὰ διαφορα λύεσθαι διδόντας λόγον καὶ δεχομένους ἐν τῷ μέρει ὥστε δικαστὴν ἐλόμενοι κατηγορήσατε μὲν υμεῖς ἢ ἅμα πάντες ἢ ὅντινα ἀν χειροτονήσητε ὑπὲρ ἀπάντων, ἐγὼ δὲ ἀπολογήσομαι πρὸς τὰ ἐγκλήματα κατὰ ἣν μὲν τι ἀδικῶν φαίνωμαι καὶ τοῦτο περὶ ἐμοῦ γυνῶ τὸ δικαστήριον, ὑφέξω δηλαδὴ τὴν ἀξίαν ὑμεῖς δὲ βίαιοι οὐδὲν τολμήσετε ἢν δὲ τὰς εὐθύνας ὑποσχὼν καθαρὸς ὑμῖν καὶ ἀνεπίληπτος εὐρίσκωμαι, ἀφήσουσί με οἱ δικασται, ὑμεῖς δὲ εἰς τοὺς ἐξαπατήσαντας ὑμᾶς καὶ παροξύναντας καθ' ἡμῶν τὴν ὀργὴν τρέψετε

## ΠΛΑΤΩΝ

- 9 Τοῦτ' ἐκείνο εἰς πεδίον τὸν ἵππον, ὥς παρακρουσάμενος τοὺς δικαστὰς ἀπέλθης φασὶ γοῦν ῥήτορά σε καὶ δικανικόν τινα εἶναι καὶ πανούργον ἐν τοῖς λόγοις τίνα δὲ καὶ δικαστὴν ἐθέλεις γενέσθαι, ὅντινα μὴ σὺ δωροδοκήσας, οἷα πολλὰ ποιεῖτε, ἀδίκῃ πείσεις ὑπὲρ σοῦ ψηφίσασθαι,

## ΠΑΡΗΣΙΑΔΗΣ

Θαρρεῖτε τούτου γε ἕνεκα οὐδένα τοιούτον δεικνύοντα ὑποπτον ἢ ἀμφίβολον ἀξιῶσαιμ' ἀν



## THE DEAD COME TO LIFE

you, and you alone, were surely far away from anything of that kind. But, however that may be, my masters, do not put me to death unsentenced and unheard. This too was once a trait of yours, not to deal with fellow-citizens on a basis of force and superior strength, but to settle your differences by course of law, according a hearing and in your turn receiving one. So let us choose a judge, and then you may bring your complaint either jointly or through anyone whom you may elect to represent you all, and I will defend myself against your charges. Then, if I am proven guilty, and the court passes that verdict upon me, I will submit, of course, to the punishment that I deserve, and you will not have taken it upon yourselves to do anything high-handed. But if after I have undergone my investigation I am found innocent and unapproachable, the jury will discharge me, and you will turn your anger against those who have misled you and set you against me.

PLATO

There we have it! "Cavalry into the open," so that you may give the slip to the jury and get away<sup>1</sup>. At any rate, they say that you are an orator and a lawyer and a wizard at making speeches. And whom do you wish to be judge, what is more? It must be someone whom you cannot influence by a bribe, as you so often do, to cast an unjust ballot in your favour.

FRANKNESS

Do not be alarmed on that score. I should not care to have any such referee of suspicious or doubtful

<sup>1</sup> As cavalry seeks open country to manœuvre in, so the lawyer seeks the courtroom. Compare Plato, *Theaetetus*, 183 d *ιππεις εις πεδιον προκαλει, Σωκράτη εις λόγους προκαλου μενος*.

## THE WORKS OF LUCIAN

γενέσθαι καὶ ὅστις ἀποδώσεται μοι τὴν ψῆφον  
οῤάτε γοῦν, τὴν Φιλοσοφίαν αὐτὴν μεθ' ὑμῶν  
ποιοῦμαι δικάστριαν ἐγῶγε

ΠΛΑΤΩΝ

Καὶ τίς ἂν κατηγορήσειεν, εἴ γε ἡμεῖς δικάσομεν,

ΠΑΡΗΣΙΑΔΗΣ

Οἱ αὐτοὶ κατηγορεῖτε καὶ δικάζετε οὐδὲν οὐδὲ  
τοῦτο δέδια τοσοῦτον ὑπερφέρω τοῖς δικαίοις  
καὶ ἐκ περιουσίας ἀπολογήσεσθαι ὑπολαμβάνω

ΠΛΑΤΩΝ

- 10 Τί ποιοῦμεν, ὦ Πυθαγόρα καὶ Σώκρατες, ἔοικε  
γὰρ ἀνὴρ οὐκ ἄλογα προκαλεῖσθαι δικάζεσθαι  
ἀξιῶν

ΣΩΚΡΑΤΗΣ

Τί δὲ ἄλλο ἢ βαδίζωμεν ἐπὶ τὸ δικαστήριον  
καὶ τὴν Φιλοσοφίαν παραλαβάντες ἀκούσωμεν ὅ  
τι καὶ ἀπολογήσεται τὸ πρὸ δίκης γὰρ οὐχ  
ἡμέτερον, ἀλλὰ δεινῶς ἰδιωτικόν, ὀργίλων τινῶν  
ἀνθρώπων καὶ τὸ δίκαιον ἐν τῇ χειρὶ τιθεμένων  
παρέξομεν οὖν ἀφορμὰς τοῖς κακηγορεῖν ἐθέλου-  
σιν καταλεύσαντες ἄνδρα μὴδὲ ἀπολογησάμενον  
ὑπὲρ ἑαυτοῦ, καὶ ταῦτα δικαιοσύνη χαίρειν αὐτοὶ  
λέγοντες ἢ τί ἂν εἴποιμεν Ἀνύτου καὶ Μελήτου  
πέρῃ, τῶν ἐμοῦ κατηγορησάντων, ἢ τῶν τότε  
δικαστῶν, εἰ οὗτος τεθνήξεται μὴδὲ τὸ παράπαν  
ὕδατος μεταλαβών,

ΠΛΑΤΩΝ

Ἄριστα παραινεῖς, ὦ Σώκρατες ὥστε ἀπίωμεν  
ἐπὶ τὴν Φιλοσοφίαν ἢ δὲ δικασάτω, καὶ ἡμεῖς  
ἡγαπήσομεν οἷς ἂν ἐκείνη διαγνῶ

## THE DEAD COME TO LIFE

character, who would sell me his vote See, for my part I nominate Philosophy herself to the bench, and you yourselves also<sup>1</sup>

PLATO

And who can conduct the prosecution if we are to be jurors?

FRANKNESS

Be prosecutors and jurors at the same time Even that arrangement has no terrors for me, since I have so much the better of you in the justice of my case and expect to be so over-stocked with pleas

PLATO

What shall we do, Pythagoras and Sociates? Really, the man seems to be making a reasonable request in demanding a trial

SOCRATES

What *can* we do but go to court, taking Philosophy with us, and hear his defence, whatever it may be Prejudgment is not our way, it is terribly unprofessional, characteristic of hot-headed fellows who hold that might is right We shall lay ourselves open to hard words from those who like to deal in them if we stone a man who has had no opportunity even to plead his case, especially as we ourselves maintain that we delight in just dealing What could we say of Anytus and Meletus, who prosecuted me, or of the jurors on that occasion, if this fellow is to die without getting any hearing at all?<sup>1</sup>

PLATO

Excellent advice, Sociates, so let us go and get Philosophy She shall judge, and we shall be content with her decision, whatever it may be

<sup>1</sup> Literally, "without getting any water at all", i.e. any of the time ordinarily allowed for court speeches, which was apportioned with a water clock

# THE WORKS OF LUCIAN

## ΠΑΡΡΗΣΙΑΔΗΣ

- 11 Εὐ γε, ὦ σοφωτατοί, ἀμείνω ταῦτα καὶ νομιμώτερα τοὺς μέντοι λίθους φυλάττετε, ὥς ἐφην δεήσει γὰρ αὐτῶν μικρὸν ὕστερον ἐν τῷ δικαστηρίῳ

Ποῦ δὲ τὴν Φιλοσοφίαν εὗροι τις ἄν, οὐ γὰρ οἶδα ἔνθα οἰκεῖ καίτοι πάνυ πολὺν ἐπλανήθηεν χρόνον ἀναζητῶν τὴν οἰκίαν, ὡς συγγενοίμην αὐτῇ εἴτα ἐντυγχάνων ἄν τισι τριβωνία περιβεβλημένοις καὶ πωγῶνας βαθεῖς καθειμένοις παρ' αὐτῆς ἐκείνης ἤκειν φάσκουσιν, οἶόμενος εἰδέναι αὐτοὺς ἀνηρώτων οἱ δὲ πολὺ μάλλον ἐμοῦ ἀγνωοῦντες ἢ οὐδὲν ὅλως ἀπεκρίναντό μοι, ὥς μὴ ἐλέγχοντο οὐκ εἰδότες, ἢ ἄλλην θύραν ἂντ' ἄλλης ἐπεδείκνυνον οὐδέπω γοῦν καὶ τήμερον ἐξευρεῖν δεδύνημαι τὴν οἰκίαν

- 12 Πολλάκις δὲ ἢ αὐτὸς εἰκάσας ἢ ξεναγήσαντός τινος ἦκον ἂν ἐπὶ τινας θύρας βεβαίως ἐλπίσας τότε γοῦν εὐρηκέαι, τεκμαιρόμενος τῷ πλήθει τῶν εἰσιόντων τε καὶ ἐξιόντων, ἀπάντων σκυθρωπῶν καὶ τὰ σχήματα εὐσταλῶν καὶ φροντιστικῶν τὴν πρόσοψιν μετὰ τούτων οὖν συμπαραβυσθεῖς καὶ αὐτὸς εἰσῆλθον ἄν εἴτα ἐώρων γύναιόν τι οὐχ ἀπλοικόν, εἰ καὶ ὅτι μάλιστα εἰς τὸ ἀφελὲς καὶ ἀκόσμητον ἑαυτὴν ἐπερρύθμιζεν, ἀλλὰ κατεφάνη μοι αὐτίκα οὐδὲ τὸ ἄνετον δοκοῦν τῆς κόμης ἀκαλλώπιστον ἐῷσα οὐδὲ τοῦ ἱματίου τὴν ἀναβολὴν ἀνεπιτηδεύτως περιστέλλουσα πρόδηλος δὲ ἦν κοσμουμένη αὐτοῖς καὶ πρὸς εὐπρέπειαν τῷ ἀθεραπεύτῳ δοκοῦντι προσχρωμένη ὑπεφαίνετο δέ τι καὶ ψιμύθιον καὶ φῦκος, καὶ τὰ ῥήματα πάνυ ἑταιρικά, καὶ ἐπαινουμένη ὑπὸ τῶν ἐρασ-

## THE DEAD COME TO LIFE

FRANKNESS

Well done, most learned sirs, this course is better and more legal. Keep your stones, however, as I said, for you will need them presently at court.

But where is Philosophy to be found? For my part I do not know where she lives. Yet I wandered very long in search of her dwelling, so that I might study with her. Then I met men with short cloaks and long beards who professed to come directly from her, and thinking that they knew, I questioned them. But they were far more at a loss than I, and either made no answer, in order that they might not be convicted of ignorance, or else pointed out one door after another. Even to this day I have been unable to find her house.

Often, either by guesswork on my own part or under the guidance of someone else, I would go to a door in the firm belief that at last I had found it, drawing my conclusion from the number of men that came and went, all solemn of countenance, decorous in dress, and studious in looks. So I would thrust myself among them and enter also. Then I always saw a hussy who was far from ingenuous, however much she strove to bring herself into harmony with simplicity and plainness. On the contrary, I perceived at once that she did not leave the apparent disorder of her hair unenhanced by art, nor let her mantle hang about her in unstudied folds. It was patent that she used it all as a make-up and employed her seeming negligence to heighten her attractiveness. There were also evidences of enamel and rouge, her talk was quite that of a courtesan, she delighted in being praised by her lovers for her

# THE WORKS OF LUCIAN

τῶν εἰς κалλος ἔχαιρε, καὶ εἰ δοίῃ τις προχείρως ἐδέχετο, καὶ τοὺς πλουσιωτέρους ἂν παρακαθιστάμενη πλησίον τοὺς πένητας τῶν ἐραστῶν οὐδὲ προσέβλεπεν πολλάκις δὲ καὶ γυμνωθείσης αὐτῆς κατὰ τὸ ἀκουσιον ἑώρων περιδέραια χρυσᾶ τῶν κλοιῶν<sup>1</sup> παχύτερα ταῦτα ἰδὼν ἐπὶ πόδα<sup>2</sup> ἂν ευθύς ἀνέστρεφον, οἰκτείρας δηλαδὴ τοὺς κακοδαίμονας ἐκείνους ἐλκομένους πρὸς αὐτῆς οὐ τῆς ῥινὸς ἀλλὰ τοῦ πώγωνος καὶ κατὰ τὸν Ἰξίωνα εἰδῶλα ἀντὶ τῆς Ἡρας συνόντας

## ΠΛΑΤΩΝ

- 13 Τοῦτο μὲν ὀρθῶς ἔλεξας οὐ γὰρ προδηλος οὐδὲ πᾶσι γνώριμος ἡ θύρα πλὴν ἀλλὰ οὐδὲν δεήσει βαδίζειν ἐπὶ τὴν οἰκίαν ἐνταῦθα γὰρ ἐν Κεραμεικῷ ὑπομενοῦμεν αὐτήν ἡ δὲ ἤδη πού ἀφίξεται ἐπανιοῦσα ἐξ Ἀκαδημίας, ὡς περιπατήσεις καὶ ἐν τῇ Ποικίλῃ τοῦτο γὰρ οσημέραι ποιεῖν ἔθος αὐτῇ μᾶλλον δὲ ἤδη πρόσσεις ὁρᾷς τὴν κόσμιον, τὴν ἀπὸ τοῦ σχήματος, τὴν προσῆν τὸ βλέμμα, τὴν ἐπὶ συννοίας ἡρέμα βαδίζουσαν,

## ΠΑΡΡΗΣΙΑΔΗΣ

Πολλὰς ομοίας ὁρῶ τό γε σχῆμα καὶ τὸ βάδισμα καὶ τὴν ἀναβολὴν καίτοι μία πάντως ἡ γε ἀληθὴς Φιλοσοφία καὶ ἐν αὐταῖς

## ΠΛΑΤΩΝ

Εὐ λέγεις ἀλλὰ δηλώσει ἥτις ἐστὶ φθεγξαμένη μόνον

## ΦΙΛΟΣΟΦΙΑ

- 14 Παπαῖ τί Πλάτων καὶ Χρύσιππος ἄνω καὶ Ἀριστοτέλης καὶ οἱ λοιποὶ ἅπαντες, αὐτὰ δὲ τὰ

<sup>1</sup> κλοιῶν β ἐγγελεων γ (eels)

<sup>2</sup> ἐπὶ πόδα Cobet ἐπὶ πόδας MSS

## THE DEAD COME TO LIFE

beauty, she took eagerly any presents that were offered, and she would let her wealthy lovers sit close beside her, but would not even look at those who were poor. And often when she exposed her throat as if by accident, I saw gold necklaces thicker than shackles. On observing all this I would with draw at once, pitying, as you may well believe, those poor unfortunates whom she was leading, not by the nose, but by the beard, and who, like Ixion, embraced but a phantom and not Hera.

PLATO

You are right in one point the door is not conspicuous and not known to all. However, there will be no need to go to her house. We shall wait for her here in the Potters Quarter. She will come here presently, no doubt, on her way back from the Academy, to stroll in the Painted Porch also, for it is her custom to do so every day. In fact, here she comes now. Do you see her, the mannerly one, the one in the mantle, soft of eye, walking slowly, rapt in thought?

FRANKNESS

I see many who are alike in mantle, walk, and fashion. Yet surely only one, even among them, is the true Philosophy.

PLATO

Right, but she will show you who she is, just by speaking.

PHILOSOPHY

Ah! What are you all doing in the upper world, Plato and Chrysippus and Aristotle and the rest of

κεφάλαιά μου τῶν μαθημάτων, τί αὖθις εἰς τὸν βίον, ἄρα τι ὑμᾶς ἐλύπει τῶν κάτω, ὀργιζομένοις γοῦν εἰκόκατε καὶ τίνα τοῦτον συλλαβόντες ἀγετε, ἥ που τυμβωρύχος τις ἢ ἀνδροφόνος ἢ ἱερόσυλός ἐστιν,

ΠΛΑΤΩΝ

Νῆ Δία, ὦ Φιλοσοφία, πάντων γε ἱεροσύλῳν ἀσεβέστατος, ὃς τὴν ἱερωτάτην σὲ κακῶς ἀγορεύειν ἐπεχείρησεν καὶ ἡμᾶς ἀπαντας, ὁπόσοι τι παρὰ σοῦ μαθόντες τοῖς μεθ' ἡμᾶς καταλελοίπαμεν

ΦΙΛΟΣΟΦΙΑ

Εἴτα ἡγανακτήσατε λοιδορησαμένου τινός, καὶ ταῦτα εἰδότες ἐμέ, οἷα πρὸς τῆς Κωμωδίας ἀκούουσα ἐν Διονυσίοις ὁμῶς φίλην τε αὐτὴν ἡγῆμαι καὶ οὔτε ἐδικασάμην οὔτε ἡτιασάμην προσελθοῦσα, ἐφίημι δὲ παίζειν τὰ εἰκότα καὶ τὰ συνήθη τῇ ἑορτῇ, οἶδα γὰρ ὥς οὐκ ἂν τι ὑπὸ σκώμματος χεῖρον γένοιτο, ἀλλὰ τοῦναντίον ὅπερ ἂν ἦ καλόν, ὥσπερ τὸ χρυσίον ἀποσμῶμενον τοῖς κόμμασι, λαμπρότερον ἀποστίλβει καὶ φανερωτέρον γίνεταί· ὑμεῖς δὲ οὐκ οἶδα ὅπως οργίλοι καὶ ἀγανακτικοὶ γεγονάτε τί δ' οὖν αὐτοῦ ἀγχετε,

ΠΛΑΤΩΝ

Μίαν ἡμέραν ταύτην παραιτησάμενοι ἤκομεν ἐπ' αὐτὸν ὥς ὑπόσχη τὴν ἀξίαν ὧν δέδρακεν φῆμαι γὰρ ἡμῖν διήγγελλον οἷα ἔλεγεν εἰς τὰ πλήθη καθ' ἡμῶν

ΦΙΛΟΣΟΦΙΑ

Εἴτα πρὸ δίκης οὐδὲ ἀπολογησάμενον ἀποκτενεῖτε, δῆλος γοῦν ἐστὶν εἰπεῖν τι θέλων



## THE DEAD COME TO LIFE

you, the very fore-front of my studies? Why have you come back to life? Did anything in the underworld distress you? You certainly appear to be angry. And who is this man whom you have taken into custody? Some ghoul or murderer or profaner of holiness, I suppose.

PLATO

Yes, indeed, Philosophy, the most impious of all profaneers, for he made bold to speak ill of you, than whom nothing is more holy, and of us, one and all, who learned something from you and have left it to those who came after us.

PHILOSOPHY

Then it made you angry to be vituperated? And yet you knew that in spite of the hard names which Comedy calls me during the festival of Dionysus, I have held her my friend, and neither sued her at law nor beaten her in private, but permit her to make the fun that is in keeping and customary at the festival. I am aware, you see, that no harm can be done by a joke, that, on the contrary, whatever is beautiful shines brighter and becomes more conspicuous, like gold cleansed by its minting. But you, for some reason or other, have grown hot-tempered and violent. Tell me, why do you throttle him?

PLATO

Obtaining leave of absence for this one day, we came to get him, so that he may pay the penalty for what he has done, for rumours repeatedly told us what sort of language he used in public against us.

PHILOSOPHY

Then you intend to put him to death before trial, without even a chance to defend himself? It is certainly clear that he wants to make a statement

# THE WORKS OF LUCIAN

ΠΛΑΤΩΝ

Οὐκ, ἀλλ' ἐπὶ σὲ τὸ πᾶν ἀνεβαλόμεθα, καὶ σοὶ ὅτι ἂν δοκῇ, τοῦτο ποιήσῃ τέλος τῆς δίκης

ΦΙΛΟΣΟΦΙΑ

Τί φῆς σύ,

ΠΑΡΡΗΣΙΑΔΗΣ

Τοῦτο αὐτό, ὦ δέσποινα Φιλοσοφία, ἥπερ καὶ μόνῃ τᾷληθές ἂν ἐξευρεῖν<sup>1</sup> δύναιο μόλις γοῦν ευρόμην πολλὰ ἱκετεύσας τὸ σοὶ φυλαχθῆναι τὴν δίκην

ΠΛΑΤΩΝ

Νῦν, ὦ κατάρατε, δέσποιναν αὐτὴν καλεῖς, πρῶν δὲ τὸ ατιμότατον Φιλοσοφίαν ἀπέφαινες ἐν τοσούτῳ θεάτρῳ ἀποκηρύττων κατὰ μέρη δύ' ὀβολῶν ἕκαστον εἶδος αὐτῆς τῶν λόγων

ΦΙΛΟΣΟΦΙΑ

Ὅρατε μὴ οὐ Φιλοσοφίαν οὗτός γε ἀλλὰ γοητὰς ἄνδρας ἐπὶ τῷ ἡμετέρῳ ὀνοματι πολλὰ καὶ μιὰρὰ πρᾶττοντας ἡγόρευεν κακῶς

ΠΑΡΡΗΣΙΑΔΗΣ

Εἴσῃ αὐτίκα, ἦν ἐθέλης ἀπολογουμένου ἀκούειν μόνον

ΦΙΛΟΣΟΦΙΑ

Ἀπώμεν εἰς Ἄρκειον πάγον, μᾶλλον δὲ εἰς τὴν ἀκρόπολιν αὐτὴν, ὥς ἂν ἐκ περιωπῆς ἅμα κατα-  
16 φανείη πάντα ἐν τῇ πόλει ὑμεῖς δέ, ὦ φίλοι, ἐν τῇ Ποικίλῃ τέως περιπατήσατε ἥξω γὰρ ὑμῖν ἐκδικάσασα τὴν δίκην

ΠΑΡΡΗΣΙΑΔΗΣ

Τίνες δέ εἰσιν, ὦ Φιλοσοφία, πάνυ γάρ μοι κόσμια καὶ αὐταὶ δοκοῦσιν

<sup>1</sup> ἂν ἐξευρεῖν A M H    εἴευρειν γ, ἂν ευρειν β

# THE DEAD COME IO LIFE

PLATO

No we have referred the whole matter to you, and you are to conclude the trial as you think best

PHILOSOPHY

You, there, what do you say ?

FRANKNESS

Precisely what they do, my Lady Philosophy, for you, even without aid, could discover the truth. In fact, it was only with difficulty, after a deal of entreaty, that I secured the reservation of the case for you

PLATO

Now, you scoundrel, you call her "My Lady, do you ? Just the other day you made her out to be utterly contemptible by offering every form of her doctrines for sale at two obols apiece before so large an audience !

PHILOSOPHY

Careful ! Perhaps *his* abuse was not directed against Philosophy, but against impostors who do much that is vile in our name

FRANKNESS

You shall see at once, if you will only hear my defence

PHILOSOPHY

Let us go to the Areopagus, or rather, to the Acropolis itself, so that at the same time we may get a bird's eye view of everything in the city. You, my dears, may walk about in the Painted Porch meanwhile. I shall join you after concluding the trial

FRANKNESS

Who are they, Philosophy ? They too seem very mannerly

# THE WORKS OF LUCIAN

## ΦΙΛΟΣΟΦΙΑ

Ἄρετη μὲν ἢ ἀνδρώδης αὕτη, Σωφροσύνη δὲ ἐκείνη καὶ Δικαιοσύνη ἢ<sup>1</sup> παρ' αὐτὴν ἢ προηγούμενη δὲ Παιδεία, ἡ ἀμυδρά δὲ καὶ ἀσαφὴς τὸ χρῶμα ἢ Ἀλήθειά ἐστιν

## ΠΑΡΗΣΙΑΔΗΣ

Οὐχ ὁρῶ ἡντινα καὶ λέγεις

## ΦΙΛΟΣΟΦΙΑ

Τὴν ἀκαλλώπιστον ἐκείνην οὐχ ὁρᾷς, τὴν γυμνὴν, τὴν ὑποφεύγουσαν αἰεὶ καὶ διολισθάνουσαν,

## ΠΑΡΗΣΙΑΔΗΣ

Ὅρῶ νῦν μόλις ἀλλὰ τί οὐχὶ καὶ ταύτας ἀγεις, ὥς πληρὲς γένοιτο καὶ ἐντελὲς τὸ συνέδριον, τὴν Ἀλήθειαν δέ γε καὶ συνήγορον ἀναβιβάσασθαι πρὸς τὴν δίκην βούλομαι

## ΦΙΛΟΣΟΦΙΑ

Νῆ Δία, ἀκολουθήσατε καὶ ὑμεῖς οὐ βαρὺ γὰρ μίαν δικάσαι δίκην, καὶ ταῦτα περὶ τῶν ἡμετέρων ἐσομένην

## ΑΛΗΘΕΙΑ

- 17 Ἄπιτε ὑμεῖς ἐγὼ γὰρ οὐδὲν δέομαι ἀκούειν ἀπάλαι οἶδα ὅποιά ἐστιν

## ΦΙΛΟΣΟΦΙΑ

Ἄλλ' ἡμῖν, ὦ Ἀλήθεια, ἐν δέοντι συνδικάζοις ἂν καὶ καταμηνύοις ἕκαστα

## ΑΛΗΘΕΙΑ

Οὐκοῦν ἐπάγωμαι καὶ τὸ θεραπαινιδίῳ τούτῳ εὐνοικοτάτῳ μοι ὄντε,

## ΦΙΛΟΣΟΦΙΑ

Καὶ μάλα ὁπόσας ἂν ἐθέλῃς

<sup>1</sup> η Fritzsche not in MSS

## THE DEAD COME TO LIFE

### PHILOSOPHY

This one with the masculine air is Virtue, yonder is Temperance, and there beside her Justice, the one in advance is Culture, and she that is faint and indistinct in colour is Truth

### FRANKNESS

I do not see which one you really mean

### PHILOSOPHY

Do you not see the unadorned one over there, naked, always shrinking into the background and slipping away?

### FRANKNESS

I can just see her now. But why not bring them also, in order that the meeting may be full and perfect? As to Truth, indeed, I wish to introduce her into the trial as an advocate

### PHILOSOPHY

To be sure (*To the others*) Come with us also. It is not a hard matter to try a single case, particularly one that will involve our own interests

### TRUTH

You others go. I do not need to hear what I have long known all about

### PHILOSOPHY

But it would help us, Truth, if you should join in the trial and give us information on each point

### TRUTH

Then shall I bring along these two waiting-women, who are in very close sympathy with me?

### PHILOSOPHY

Yes, indeed, as many as you wish

# THE WORKS OF LUCIAN

## ΑΛΗΘΕΙΑ

Ἔπεσθον, ὦ Ἐλευθερία καὶ Παρρησία, μεθ' ἡμῶν, ὡς τὸν δαίλαιον τουτονὶ ἀνθρωπίσκον ἐρασ-  
τὴν ἡμέτερον ὄντα καὶ κινδυνεύοντα ἐπὶ μηδεμιᾷ  
προφάσει δικαίᾳ σῶσαι δυνηθῶμεν σὺ δέ, ὦ  
Ἐλεγχε, αὐτοῦ περίμεινον

## ΠΑΡΡΗΣΙΑΔΗΣ

Μηδαμῶς, ὦ δέσποινα, ἡκέτω δὲ καὶ οὗτος, εἰ  
καὶ τις ἄλλος <sup>1</sup> οὐ γὰρ τοῖς τυχοῦσι θηρίοις  
προσπολεμῆσαι δεήσει με, ἀλλ' <sup>2</sup> ἀλαζόσιν ἀν-  
θρώποις καὶ δυσελέγκτοις, αἰετίνᾳ ἀποφυγὰς  
εὕρισκομένοις, ὥστε ἀναγκαῖος ὁ Ἐλεγχος

## ΕΛΕΓΧΟΣ <sup>3</sup>

Ἀναγκαιότατος μὲν οὖν ἄμεινον δέ, εἰ καὶ τὴν  
Ἀπόδειξιν παραλάβοις

## ΑΛΗΘΕΙΑ

Ἐπεσθε πάντες, ἐπεὶ περ ἀναγκαῖοι δοκεῖτε  
πρὸς τὴν δίκην

## ΠΛΑΤΩΝ

18 Ὅρᾳς, προσεταιρίζεται καθ' ἡμῶν, ὦ Φιλο-  
σοφία, τὴν Ἀλήθειαν

## ΦΙΛΟΣΟΦΙΑ

Εἴτα δέδιδτε, ὦ Πλάτων καὶ Χρύσιππε καὶ  
Ἀριστότελες, μή τι ψεύσῃται ὑπὲρ αὐτοῦ Ἀλή-  
θεια οὔσα,

## ΠΛΑΤΩΝ

Οὐ τοῦτο, ἀλλὰ δεινῶς πανουργός ἐστιν καὶ  
κολακικός ὥστε παραπείσει αὐτήν

<sup>1</sup> εἰ καὶ τις ἄλλος Fritzsche καὶ εἰ τις ἄλλος γ, not in β

<sup>2</sup> ἀλλ edd not in MSS

<sup>3</sup> ΕΛΕΓΧΟΣ Gesner ΦΙΛΟΣ vulg

# THE DEAD COME TO LIFE

## TRUTH

Come with us, Liberty and Free speech, so that we may be able to rescue this poor creature, our admirer, who is facing danger for no just reason. You, Investigation, may stay where you are.

## FRANKNESS

Hold, my lady. Let him come too, if anyone is to come. Those whom I shall have to fight to-day are none of your ordinary cattle, but pretentious fellows, hard to argue down, always finding some loophole or other, so that Investigation is necessary.

## INVESTIGATION

Yes, most necessary. And you had better take Proof along too.

## TRUTH

Come, all of you, since you appeal to be necessary to the case.

## PLATO

Do you see that? He is suborning Truth against us, Philosophy.

## PHILOSOPHY

Then you, Plato and Chrysippus and Aristotle, are afraid that she, Truth, may tell some lie in his behalf?

## PLATO

It isn't that, but he is terribly unprincipled and smooth-tongued, so that he will seduce her.

## THE WORKS OF LUCIAN

### ΦΙΛΟΣΟΦΙΑ

Θαρρεῖτε οὐδὲν μὴ γένηται ἄδικον, Δικαιο-  
19 σύνης ταύτης συμπαρούσης ἀνίωμεν οὖν ἀλλὰ  
εἰπέ μοι σύ, τί σοι τούνομα,

### ΠΑΡΡΗΣΙΑΔΗΣ

Ἐμοί, Παρρησιάδης Ἀληθίωνος τοῦ Ἐλεγ-  
ξικλέους

### ΦΙΛΟΣΟΦΙΑ

Πατρὶς δέ,

### ΠΑΡΡΗΣΙΑΔΗΣ

Σύρος, ὦ Φιλοσοφία, τῶν Ἐπευφρατιδίων  
ἀλλὰ τί τοῦτο, καὶ γὰρ τούτων τινὰς οἶδα τῶν  
ἀντιδίκων μου οὐχ ἦττον ἐμοῦ βαρβάρους τὸ  
γένος ὁ τρόπος δὲ καὶ ἡ παιδεία οὐ κατὰ Σολέας  
ἢ Κυπρίους ἢ Βαβυλωνίους ἢ Σταγειρίτας καὶ  
τοι πρὸς γε σὲ οὐδὲν ἂν ἔλαττον γένοιτο οὐδ' εἰ  
τὴν φωνὴν βάρβαρος εἴη τις, εἴτερ ἢ γνώμη ὀρθὴ  
καὶ δικαία φαίνοιτο οὕσα

### ΦΙΛΟΣΟΦΙΑ

20 Εὖ λέγεις ἄλλως γοῦν ἡρόμην ἢ τέχνη δέ  
σοι τίς, ἀξίον γὰρ ἐπίστασθαι τοῦτό γε

### ΠΑΡΡΗΣΙΑΔΗΣ

Μισαλαζων εἰμι καὶ μισογόης καὶ μισοψευδὴς  
καὶ μισότυφος καὶ μισῶ πᾶν τὸ τοιουτῶδες εἶδος  
τῶν μιαρῶν ἀνθρώπων πάνυ δὲ πολλοὶ εἰσιν, ὥς  
οἶσθα

### ΦΙΛΟΣΟΦΙΑ

Ἡράκλεις, πολυμισῇ τινα μέτει τὴν τέχνην



## THE DEAD COME TO LIFE

PHILOSOPHY

Have no fear! No injustice will be done while we have Justice here with us. Let us go up, then. But tell me, what is your name?

FRANKNESS

Mine? Frankness, son of Truthful, son of Renowned Investigator.

PHILOSOPHY

And your country?

FRANKNESS

I am a Syrian, Philosophy, from the banks of the Euphrates. But what of that? I know that some of my opponents here are just as foreign-born as I but in their manners and culture they are not like men of Soli or Cyprus or Babylon or Stagenæ.<sup>1</sup> Yet as far as you are concerned it would make no difference even if a man's speech were foreign, if only his way of thinking were manifestly right and just.

PHILOSOPHY

True, it was a needless question, to be sure. But what is your calling? That at least is worth knowing.

FRANKNESS

I am a bluff-hater, cheat-hater, liar-hater, vanity-hater, and hate all that sort of scoundrels, who are very numerous, as you know.

PHILOSOPHY

Heracles! You follow a hateful calling!

<sup>1</sup> Although they were born there Chrysippus in Soli, Aristotle in Stageira. No philosopher mentioned by name in this piece came from Cyprus or from Babylon, and these allusions are not clear. Perhaps Lucian has in mind Zeno of Citium and Poseidonius of Seleucia on the Tigris.

# THE WORKS OF LUCIAN

## ΠΑΡΡΗΣΙΑΔΗΣ

Εὖ λέγεις ὁρᾷς γοῦν ὁπόσοις ἀπεχθάνομαι  
καὶ ὡς κινδυνεύω δι' αὐτήν

Οὐ μὴν ἀλλὰ καὶ τὴν ἐναντίαν αὐτῇ πάννυ  
ἀκριβῶς οἶδα, λέγω δὲ τὴν ἀπὸ τοῦ φιλο<sup>1</sup> τὴν  
ἀρχὴν ἔχουσαν φιλαλήθης τε γὰρ καὶ φιλόκαλος  
καὶ φιλαπλοικὸς καὶ ὅσα τῷ φιλεῖσθαι συγγενῇ  
πλὴν ἀλλ' ὀλίγοι πάννυ ταύτης ἀξιοὶ τῆς τέχνης,  
οἱ δὲ ὑπὸ τῇ ἐναντίᾳ ταπτόμενοι καὶ τῷ μίσει  
οἰκειότεροι πεντακισμύριοι κινδυνεύω τοιγαροῦν  
τὴν μὲν ὑπ' ἀργίας ἀπομαθεῖν ἤδη, τὴν δὲ πάννυ  
ἡκριβωκέναι

## ΦΙΛΟΣΟΦΙΑ

Καὶ μὴν οὐκ ἐχρῆν τοῦ γὰρ αὐτοῦ καὶ τάδε,  
φασί, καὶ τάδε ὥστε μὴ διαίρει τὰ τέχνα μία  
γὰρ ἐστὸν δὴ εἶναι δοκούσα

## ΠΑΡΡΗΣΙΑΔΗΣ

Ἄμεινον σὺ ταῦτα οἶσθα, ὦ Φιλοσοφία τὸ  
μέντοι ἐμὸν τοιοῦτόν ἐστιν, οἷον τοὺς μὲν πονη-  
ροὺς μισεῖν, ἐπαινεῖν δὲ τοὺς χρηστοὺς καὶ φιλεῖν

## ΦΙΛΟΣΟΦΙΑ

- 21 Ἄγε δὴ, πάρεσμεν γὰρ ἔνθα ἐχρῆν, ἐνταῦθά  
που ἐν τῷ προνάφῃ τῆς Πολιάδος δικάσωμεν ἢ  
Ἰέρεια διάθες ἡμῖν τὰ βάθρα, ἡμεῖς δὲ ἐν τοσοῦτω  
προσκυνήσωμεν τὴν θεόν

<sup>1</sup> φιλο Halm φιλω γ, φίλου β Cf A11st Vesp 77, Luc  
adv Ind 20

## THE DEAD COME TO LIFE

### FRANKNESS

You are right. You see, in fact, how many have come to dislike me and how I am imperilled because I follow it.

However, I am very well up in the opposite calling, too. I mean the one with love for a base. For I am a truth-lover, a beauty-lover, a simplicity-lover, and a lover of all else that is kindred to love. But there are very few who deserve to have this calling practised upon them, while those who come under the other and are closer akin to hatefulness number untold thousands. So the chances are that by this time I have lost my skill in the one calling for lack of practice, but have become very expert in the other.

### PHILOSOPHY

But that ought not to be so, for if a man can do the one, they say, he can do the other. So do not distinguish the two callings, they are but one though they seem two.

### FRANKNESS

You know best as to that, Philosophy. For my part, however, I am so constituted as to hate rascals and to commend and love honest men.

### PHILOSOPHY

Come, now, since we are where we planned to be, let us hold our court somewhere hereabouts in the portico of Our Lady of the Citadel<sup>1</sup>. Priestess, arrange the benches for us. Let us in the meantime pay our homage to the goddess.

<sup>1</sup> Athena Polias, who shared with Frechtheus the temple now known as the Frechtheum.

# THE WORKS OF LUCIAN

## ΠΑΡΡΗΣΙΑΔΗΣ

ὦ Πολιάς, ἐλθέ μοι κατὰ τῶν ἀλαζόνων  
 συμμαχος ἀναμνησθεῖσα ὅποσα ἐπιορκουντων  
 ὀσημέραι ἀκούεις αὐτῶν καὶ ἀπράττουσι δὲ  
 μόνη ὁρᾶς ἄτε δὴ ἐπὶ σκοπῆς οἰκοῦσα<sup>1</sup> νῦν  
 καιρος ἀμύνασθαι αὐτούς ἐμὲ δὲ ἦν που κρα-  
 τουμενον ἰδῆς καὶ πλείους ὥσιν αἱ μέλαιναι, σὺ  
 προσθεῖσα τὴν σεαυτῆς σῶζέ με

## ΦΙΛΟΣΟΦΙΑ

- 22 Εἶεν ἡμεῖς μὲν ὑμῖν καὶ δὴ καθήμεθα ἔτοιμοι  
 ἀκούειν τῶν λόγων, υμεῖς δὲ προελόμενοί τινα ἐξ  
 ἀπαντων, ὅστις ἄριστα κατηγορῆσαι ἂν δοκεῖ,  
 συνείρετε τὴν κατηγορίαν καὶ διελέγχετε πάντας  
 γὰρ ἅμα λέγειν ἀμήχανον<sup>2</sup> σὺ δέ ὦ Παρρη-  
 σιάδῃ, ἀπολογήσῃ τὸ μετὰ τοῦτο

## ΠΛΑΤΩΝ

Τίς οὖν ὁ ἐπιτηδειότατος ἐξ ἡμῶν ἂν γένοιτο  
 πρὸς τὴν δίκην,

## ΧΡΙΣΙΠΠΟΣ

Σύ, ὦ Πλάτων ἥ τε γὰρ μεγαλόνοια θαυ-  
 μαστὴ καὶ ἡ καλλιφωνία δεινῶς Ἀττικὴ καὶ τὸ  
 κεχαρισμένον καὶ πειθοῦς μεστὸν ἥ τε σύνεσις  
 καὶ τὸ ἀκριβὲς καὶ τὸ ἐπαγωγὸν ἐν καιρῷ τῶν  
 ὑποδείξεων, πάντα ταῦτά σοι ἀθρόα πρόσσεστιν  
 ὥστε τὴν προσηγορίαν δέχου καὶ ὑπὲρ ἀπάντων  
 εἰπὲ τὰ εἰκότα νῦν ἀναμνήσθητι πάντων ἐκείνων  
 καὶ συμφόρει εἰς τὸ αὐτό, εἰ τί σοι πρὸς Γοργίαν  
 ἢ Πῶλον ἢ Πρόδικον ἢ Ἰππίαν εἴρηται δεινό-  
 τερος οὗτός ἐστιν ἐπίπαττε οὖν καὶ τῆς εἰρω-

<sup>1</sup> ἐπισκοπος οὔσα β

- ου γὰρ οἶδν τε παντας ἅμα λέγειν γ

## THE DEAD COME TO LIFE

### FRANKNESS

Lady of the Citadel, come to my aid against the pretenders, remembering how many oaths thou dost hear them make and break each day, and what they do thou alone seest, dwelling as thou dost upon a lookout. Now is thine hour to requite them. If thou seest that I am being overborne, and that the black ballots are more than the half, add thou thine own and set me free.<sup>1</sup>

### PHILOSOPHY

Well and good. Here we are for you, gentlemen, all seated in readiness to hear the speeches. Choose one of your number who in your opinion can best conduct the prosecution and when you have done so, build up your complaint and establish your charge, it is not feasible for all to speak at once. You, Frankness, shall make your defence thereafter.

### PLATO

Which of us, I wonder, would be the best fitted to handle the case?

### CHRYSIPPUS

You, Plato. Marvellous sublimity, superlatively Attic elegance, charm and persuasiveness, insight, subtlety, opportune seductiveness in demonstration—all this is yours to the full. Accept the speakership, therefore, and say whatever is appropriate in behalf of us all. Remember now all your former successes and put together any points you have urged against Gorgias or Polos or Hippias or Prodicus: this man is more able than they. So apply a light

<sup>1</sup> Frankness asks of Athena more aid than she generally gave, for the proverbial ballot of Athena merely decided a tie vote in favour of the defendant, as in the trial of Orestes.

νειας και τα κομψα εκείνα και συνεχῇ ἐρωτα,  
 κάν σοι δοκῇ, κακεῖνό που παράβυσον, ως “ο  
 μέγας ἐν οὐρανῷ Ζεὺς πτηνὸν ἄρμα ἐλαύνων  
 ἀγανακτήσειεν ἄν, εἰ μὴ οὗτος ὑπόσχοι τὴν δίκην

## ΠΛΑΤΩΝ

- 23 Μηδαμῶς, ἀλλὰ τινα τῶν σφοδροτέρων προ-  
 χειρισωμεθα, Διογένη τοῦτον ἢ Αντισθένη ἢ  
 Κράττητα ἢ καὶ σέ, ὦ Χρύσιππε οὐ γὰρ δὴ καλ-  
 λους ἐν τῷ παρόντι καὶ δεινότητος συγγραφικῆς  
 ο καιρός, ἀλλὰ τινος ἐλεγκτικῆς καὶ δικανικῆς  
 παρασκευῆς ῥήτωρ δὲ ο Παρρησιάδης ἐστίν

## ΔΙΟΓΕΝΗΣ

Ἄλλ’ ἐγὼ αὐτοῦ κατηγορήσω οὐδὲ γὰρ πάνυ  
 μακρῶν οἶμαι τῶν λόγων δεήσεσθαι καὶ ἄλλως  
 ὑπὲρ ἀπαντας ὑβρισμαι δύ’ ὀβολῶν πρῶην ἀπο  
 κεκηρυγμένος

## ΠΛΑΤΩΝ

Ὁ Διογένης, ὦ Φιλοσοφία, ἐρεῖ τὸν λόγον ὑπὲρ  
 ἀπάντων μέμνησο δέ, ὦ γενναῖε, μὴ τὰ σεαυτοῦ  
 μόνον πρεσβεύειν ἐν τῇ κατηγορίᾳ, τὰ κοινὰ δὲ  
 ορᾶν εἰ γάρ τι καὶ πρὸς ἀλλήλους διαφερόμεθα  
 ἐν τοῖς δόγμασι, σὺ δὲ τοῦτο μὲν μὴ ἐξέταζε, μηδὲ  
 ὅστις ἐστὶν ὁ ἀληθέστερος νῦν λέγε, ὅλως δὲ  
 ὑπὲρ Φιλοσοφίας αὐτῆς ἀγανάκτει περιυβρις-  
 μένης καὶ κακῶς ἀκουούσης ἐν τοῖς Παρρησιάδου  
 λόγοις, καὶ τὰς προαιρέσεις ἀφείς, ἐν αἷς διαλ-  
 λάττομεν ὁ κοινον ἀπαντες ἔχομεν, τοῦτο ὑπερ  
 μάχει ορα σὲ μόνον προεστησάμεθα καὶ ἐν  
 σοὶ τὰ πάντα ἡμῶν νῦν κινδυνεύεται, ἢ σεμνό-  
 τατα δόξαι ἢ τοιαῦτα πιστευθῆναι οἶα οὗτος  
 ἀπέφηνε

## THE DEAD COME TO LIFE

sprinkling of nonv, too, put those clever, incessant questions of yours, and if you think best, also slip it in somewhere that ' great Zeus in heaven driving his winged car ' would be angry if this man should not be punished

PLATO

No, let us make use of someone more strenuous—Diogenes here, or Antisthenes, or Crates or you yourself, Chrysippus For surely what the occasion demands now is not elegance and literary distinction but some degree of argumentative and forensic equipment Frankness is a professional speaker

DIOGENES

Well, then, I will be prosecutor, for we shall not require speeches of any great length, I suppose and besides, I have been insulted beyond all of you, since I was auctioned off the other day for two obols

PLATO

Diogenes will make the speech, Philosophy, for all of us Remember, friend, not just to speak for yourself in the complaint, but to keep our common interests in view If we do disagree with one another a little in our doctrines, you must not examine into that or attempt to say who is the nearer right, but, in general, make an impassioned plea for Philosophy herself, because she has been heaped with insult and shamefully abused in the dialogues of Freespeaker, ignore the personal views wherein we differ, and fight for what we all have in common Take note, you are our sole representative and it rests with you whether all our teachings are to seem worthy of high reverence or to be thought no better than this man made them out to be

# THE WORKS OF LUCIAN

## ΔΙΟΓΕΝΗΣ

- 24 *Θαρρεῖτε, οὐδὲν ἐλλείψομεν ὑπὲρ ἀπαντων ἐρῶ καὶ ἡ Φιλοσοφία δὲ πρὸς τοὺς λόγους ἐπι- κλασθεῖσα—φύσει γὰρ ἡμερος καὶ πρᾶός ἐστιν— ἀφεῖναι διαβουλεύηται αὐτόν, ἀλλ' οὐ τὰ ἐμὰ ἐνδεήσει δείξω γὰρ αὐτῷ ὅτι μὴ μάτην ξυλο- φοροῦμεν*

## ΦΙΛΟΣΟΦΙΑ

*Τοῦτο μὲν μηδαμῶς, ἀλλὰ τῷ λογῷ μᾶλλον ἀμεινον γὰρ ἤπερ τῷ ξύλῳ μὴ μέλλε δ' οὖν ἤδη γὰρ ἐγκέχυται τὸ ὕδωρ καὶ πρὸς σὲ τὸ δικαστή- ριον ἀποβλέπει*

## ΠΑΡΡΗΣΙΑΔΗΣ

*Οἱ λοιποὶ καθιζέτωσαν, ὦ Φιλοσοφία, καὶ ψηφοφορεῖτωσαν μεθ' ὑμῶν, Διογένης δὲ κατηγο- ρεῖτω μόνος*

## ΦΙΛΟΣΟΦΙΑ

*Οὐ δέδιας οὖν μὴ σου καταψηφίσωνται*

## ΠΑΡΡΗΣΙΑΔΗΣ

*Οὐδαμῶς πλειοσι γοῦν κρατῆσαι βουλομαι*

## ΦΙΛΟΣΟΦΙΑ

*Γενναῖα σου ταῦτα καθίσατε δ' οὖν σὺ δέ, ὦ Διόγενης, λέγε*

## ΔΙΟΓΕΝΗΣ

- 25 *Οἷοι μὲν ἡμεῖς ἄνδρες ἐγενόμεθα παρὰ τὸν βίον, ὦ Φιλοσοφία, πάννυ ἀκριβῶς οἶσθα καὶ οὐδὲν δεῖ λόγων ἵνα γὰρ τὸ κατ' ἐμὲ σιωπήσω, ἀλλὰ Πυθαγόραν τοῦτον καὶ Πλάτωνα καὶ Ἀριστοτέλη καὶ Χρύσιππον καὶ τοὺς ἄλλους τίς οὐκ οἶδεν ὅσα εἰς τὸν βίον καλὰ εἰσεκομίσαντο, ἃ*



# THE DEAD COME TO LIFE

## DIOGENES

Do not be alarmed, we shall not come short. I will speak in behalf of all. Even if Philosophy, swayed by his eloquence—for she is naturally kindly and gentle—determines to acquit him, I for my part shall not be found wanting, for I will show him that we do not carry sticks for nothing.<sup>1</sup>

## PHILOSOPHY

Not by any means! Use arguments, rather, for that is better. But do not delay. The water already has been poured in,<sup>1</sup> and the jury has its eyes upon you.

## FRANKNESS

Let the others<sup>2</sup> take seats, Philosophy, and cast their votes with your company, and let Diogenes be the only prosecutor.

## PHILOSOPHY

Then are you not afraid they may find you guilty?

## FRANKNESS

Not at all. In fact, I wish to win by a larger majority.

## PHILOSOPHY

That is handsome of you. Well, then, take your seats, and you, Diogenes, begin your speech.

## DIOGENES

What sort of men we were in life, Philosophy, you know right well, and I need not discuss that point at all, for who is not aware how much beauty was brought into life by Pythagoras here, Plato, Aristotle, Chrysippus and the others, to say nothing of myself?

<sup>1</sup> i.e. the water clock has been filled.

The rest of the philosophers, who are to sit on the jury (§ 9)

δε τοιουτους ὄντας ημᾶς ο τρισκατάρματος οὔτοσὶ Παρρησιάδης ὕβρικεν ἤδη ἐρῶ

Ῥήτωρ γὰρ τις, ὡς φασιν, ὢν, ἀπολιπὼν τὰ δικαστήρια καὶ τὰς ἐν ἐκείνοις εὐδοκιμήσεις, ὁπόσον ἡ δεινότητος ἢ ἀκμῆς ἐπεπόριστο ἐν τοῖς λόγοις, τοῦτο πᾶν ἐφ' ἡμᾶς συσκευασάμενος οὐ παύεται αὐτὸς<sup>1</sup> μὲν ἀγορεύων κακῶς γόητας καὶ ἀπατεῶνας ἀποκαλῶν, τὰ πλήθη δὲ ἀναπείθων καταγελᾶν ἡμῶν καὶ καταφρονεῖν ὡς τὸ μηδὲν ὄντων μᾶλλον δὲ καὶ μισεῖσθαι πρὸς τῶν πολλῶν ἤδη πεποίηκεν αὐτοὺς τε ἡμᾶς καὶ σὲ τὴν Φιλοσοφίαν, φληνάφους καὶ λήρους ἀποκαλῶν τὰ σὰ καὶ τὰ σπουδαιότατα ὧν ημᾶς ἐπαίδευσας ἐπὶ χλευασμῷ διεξιων, ὥστε αὐτὸν μὲν κροτεῖσθαι καὶ ἐπαινέισθαι πρὸς τῶν θεατῶν, ἡμᾶς δὲ υβρίζεσθαι φύσει γὰρ τοιοῦτόν ἐστιν ὁ πολὺς λεως, χαίρουσι τοῖς ἀποσκώπτουσιν καὶ λοιδορουμένοις, καὶ μάλισθ' ὅταν τὰ σεμνότατα εἶναι δοκοῦντα διασύρηται, ὥσπερ ἀμέλει καὶ πάλαι ἔχαιρον Ἀριστοφάνει καὶ Εὐπόλιδι Σωκρατὴν τουτονὶ ἐπὶ χλευασίᾳ παραγουσιν ἐπὶ τὴν σκηνὴν καὶ κωμωδοῦσιν αλλοκότους τινὰς περὶ αὐτοῦ κωμωδίας

Καίτοι ἐκείνοι μὲν καθ' ἐνὸς ἀνδρὸς ἐτόλμων τοιαῦτα, καὶ ἐν Διονυσίοις ἐφειμένον αὐτὸ ἔδρων, καὶ τὸ σκῶμμα ἐδόκει μέρος τι τῆς ἑορτῆς, καὶ

ο θεὸς ἴσως ἔχαιρε<sup>2</sup> φιλόγελως τις ὦν

26 ο δὲ τοὺς ἀρίστους συγκαλῶν, ἐκ πολλοῦ φροντίσας καὶ παρασκευασάμενος καὶ βλασφημίας

<sup>1</sup> αὐτός inserted by A M H ημᾶς Bekl er, παύεται μὲν MSS  
ἔχαιρε Bekker, K Schwartz χαίρει MSS

## THE DEAD COME TO LIFE

I shall proceed to speak of the insults which, in spite of our merit, this double-dyed scoundrel Frankness has dealt us

He is a public speaker, they say but abandoning the courts and the successes to be gained therein, he concentrated upon us all the eloquence and power that he had acquired in rhetoric, and not only unceasingly abuses us himself by calling us cheats and liars, but induces the public to laugh and sneer at us as if we amounted to nothing at all More than that, he has at last made people actually hate you, Philosophy, as well as us by dubbing your doctrines stuff and nonsense and rehearsing in mockery all that is most serious in what you taught us, so as to get applause and praise from his audience for himself and contumely for us The common sort are that way by nature, they delight in jesters and buffoons, and most of all when they criticise what is held in high reverence Just so in days gone by they took delight in Aristophanes and Eupolis, who brought Sociates on the stage to make fun of him and got up monstrous farces about him

The playwrights, however, showed their boldness against only one man, and at the Dionysia, when it was permissible to do so, and the joking was considered part of the holiday, and

The god, who loves his joke, no doubt was pleased <sup>1</sup>  
But this man brings the best people together, after a long period of thinking and preparing and writing

<sup>1</sup> Author unknown

## THE WORKS OF LUCIAN

τινὰς εἰς παχὺ βιβλίον ἐγγράψας, μεγάλη τῇ φωνῇ ἀγορευεὶ κακῶς Πλάτωνα, Πυθαγόραν, Ἀριστοτέλη τοῦτον, Χρύσιππον ἐκείνουν, ἐμὲ καὶ ὅλως ἅπαντας οὔτε ἑορτῆς ἐφιείσης οὔτε ἰδίᾳ τι πρὸς ἡμῶν παθῶν εἶχε γὰρ ἂν τινα συγγνώμην αὐτῷ τὸ πρᾶγμα, εἰ ἀμυνομενος, ἀλλὰ μὴ ἀρχῶν αὐτὸς ἑδρα

Ὁ δὲ πάντων δεινοτατον, ὅτι τοιαῦτα ποιῶν καὶ τὸ σὸν ὄνομα,<sup>1</sup> ὧ Φιλοσοφία, ὑποδύεται καὶ ὑπελθὼν τὸν Διάλογον ἡμέτερον οἰκέτην ὄντα, τούτῳ συναγωνιστῇ καὶ ὑποκριτῇ χρῆται καθ' ἡμῶν, ἔτι καὶ Μένιππον ἀναπείσας ἐταῖρον ἡμῶν ἄνδρα συγκωμωδεῖν αὐτῷ τὰ πολλά, ὃς μόνος οὐ πάρεστιν οὐδὲ κατηγορεῖ μεθ' ἡμῶν, προδοὺς τὸ κοινόν

- 17 Ἀνθ' ὧν ἀπαντων ἀξιόν ἐστιν ὑποσχεῖν αὐτον τὴν δίκην ἢ τί γὰρ ἂν εἰπεῖν ἔχοι τὰ σεμνότατα διασύρας ἐπὶ τοσούτων μαρτύρων, χρήσιμον γοῦν καὶ πρὸς ἐκείνους τὸ τοιοῦτον, εἰ θεάσαιντο αὐτὸν κολασθέντα, ὡς μὴδὲ ἄλλος τις ἔτι καταφρονοίῃ Φιλοσοφίας ἐπεὶ τό γε τὴν ἡσυχίαν ἀγειν καὶ ὑβριζόμενον ἀνέχεσθαι οὐ μετριότητος, ἀλλὰ ἀνανδρίας καὶ εὐηθείας εἰκότως ἂν νομίζοιτο τὰ μὲν γὰρ τελευταῖα τίνι φορητά, ὃς καθάπερ τὰ ἀνδράποδα παραγαγὼν ἡμᾶς ἐπὶ τὸ πωλητήριον καὶ κήρυκα ἐπιστήσας ἀπημπούλησεν, ὥς φασιν, τοὺς μὲν ἐπὶ πολλῷ, ἐνίους δὲ μνᾶς Ἀττικῆς, ἐμὲ δὲ ὁ παμπονηρότατος οὗτος δὴ ὀβολῶν οἱ παρόντες δὲ ἐγέλων

Ἀνθ' ὧν αὐτοὶ τε ἀνεληλύθαμεν ἀγανακτήσαντες καὶ σὲ ἀξιούμεν τιμωρήσειν ἡμῖν τὰ ἐσχατα ὑβρισμένοις

<sup>1</sup> τὸ σὸν ὄνομα k. Schwartz ὑπὸ τὸ σὸν ὄνομα MSS

## THE DEAD COME TO LIFE

down slanders in a thick roll, and then loudly abuses Plato, Pythagoras, Aristotle here, Chrysippus there, myself, and in a word, one and all, without the sanction of a holiday and without having had anything done to him personally by us. He would have some excuse for the thing, of course if he had acted in self defence instead of starting the quarrel.

What is worst of all, in doing this sort of thing Philosophy, he shelters himself under your name, and he has suborned Dialogue, our serving-man, employing him against us as a helper and a spokesman. Moreover, he has actually bribed Menippus,<sup>1</sup> a comrade of ours, to take part in his farces frequently. He is the only one who is not here and does not join us in the prosecution, thereby playing traitor to our common cause.

For all this he ought to be punished. What, pray, can he have to say for himself after ridiculing all that is most holy before so many witnesses? In fact, it would be a good thing for them, too, if they were to see him punished, so that no other man might ever again sneer at Philosophy, for to keep quiet and pocket insults might well be thought to betoken weakness and simplicity rather than self control. And who could put up with his last performances? Bringing us like slaves to the auction-room and appointing a crier, he sold us off, they say, some for a high price, some for an Attic mina, and me, a riant scoundrel that he is, for two obols! And those present laughed!

On account of this, we ourselves have come up here in a rage, and we think it right that you for your part should avenge us because we have been insulted to the limit.

<sup>1</sup> The Cynic of Tridara. Lucian's chief predecessor in satire.

# THE WORKS OF LUCIAN

ΠΛΑΤΩΝ

28 Εὐ γε, ὦ Διόγενης, ὑπὲρ πάντων καλῶς  
οποσα εχρήν ἅπαντα εἰρήκας

ΒΙΛΟΣΟΦΙΑ

Παυσασθε επαινοῦντες ἐγχει τῷ απολογου  
μενῶ σὺ δὲ ο Παρρησιάδης λέγε ἤδη ἐν τῷ  
μέρει σοὶ γὰρ τὸ νῦν ρεῖ μὴ μέλλε οὖν

ΠΑΡΡΗΣΙΑΔΗΣ

29 Οὐ παντα μου, ὦ Φιλοσοφία, κατηγόρησε  
Διογένης, ἀλλὰ τα πλείω καὶ ὅσα ἦν χαλεπω-  
τερα οὐκ οἶδα ὅ - ι παθὼν παρέλιπεν ἐγὼ δὲ  
τοσούτου δέω ἔξαρκος γενέσθαι ὥς οὐκ εἶπον  
αὐτά, ἢ ἀπολογίαν τινὰ μεμελετηκῶς ἀφίχθαι,  
ὥστε καὶ εἰ τινα ἡ αὐτος απεσιώπησεν ἢ ἐγὼ μὴ  
πρότερον ἐφθην εἰρηκῶς, νῦν προσθήσειν μοι  
δοκῶ οὕτως γὰρ ἂν μάθοις οὐστυνας ἀπεκή-  
ρυττον καὶ κακῶς ἡγόρευον ἀλαζόνας καὶ γόητας  
ἀποκαλῶν καὶ μοι μόνον τοῦτο παραφυλάττετε,  
εἰ ἀληθὴ περὶ αὐτῶν ἐρῶ εἰ δέ τι βλάσφημον ἢ  
τραχὺ φαίνοιτο ἔχων ο λόγος, οὐ τὸν διελέγχοντα  
ἐμέ, ἀλλ' ἐκείνους ἂν οἶμαι δικαιότερον αἰτιά-  
σαισθε,<sup>1</sup> τοιαῦτα ποιοῦντας

Ἐγὼ γὰρ ἐπειδὴ τάχιστα συνείδον οποσα τοῖς  
ρητορεύουσιν ἀναγκαῖον τὰ δυσχερῆ προσεῖναι  
ἀπάτην καὶ ψεῦδος καὶ θρασύτητα καὶ βοήν καὶ  
ὠθισμοὺς καὶ μυρία ἄλλα, ταῦτα μέν, ὥσπερ  
εἰκὸς ἦν, ἀπέφυγον, ἐπὶ δὲ τὰ σά, ὦ Φιλοσοφια,  
καλὰ ορμήσας ἡξίουں ὁπόσον ἐτι μοι λοιπὸν τοῦ  
βίου καθάπερ ἐκ ζάλης καὶ κλύδωνος εἰς εὐδίον

<sup>1</sup> αἰτιάσαισθε Dindorf αἰτιάσασθαι B αἰτιασασθαι P αἰτια-  
σεσθε UN, αἰτιάσθε γ

## THE DEAD COME TO LIFE

### PLATO

Good, Diogenes! You have splendidly said all that you ought on behalf of us all

### PHILOSOPHY

Stop applauding! Pour in the water for the defendant Now, Frankness, make your speech in turn, for the water now is running for you Don't delay then

### FRANKNESS

Diogenes did not complete the complaint against me, Philosophy He left out, for some reason or other, the greater part of what I said, and everything that was very severe But I am so far from denying that I said it all and from appearing with a studied defence that whatever he passed over in silence or I neglected previously to say, I purpose to include now In that way you can find out whom I put up for sale and abused, calling them pretenders and cheats And I beg you merely to note throughout whether what I say about them is true If my speech should prove to contain anything shocking or offensive, it is not I, their critic, but they, I think, whom you would justly blame for it, acting as they do

As soon as I perceived how many disagreeable attributes a public speaker must needs acquire, such as chicanery, lying, impudence, loudness of mouth, sharpness of elbow, and what all besides, I fled from all that, as was natural, and set out to attain your high ideals, Philosophy, expecting to sail, as it were, out of stormy waters into a peaceful haven

τινα λιμένα ἐσπλεύσας, ὑπο σοὶ σκεπόμενος  
καταβιβῶναι

30 Καπειδὴ μόνον παρέκυψα εἰς τὰ ὑμέτερα, σὲ  
μέν, ὥσπερ ἀναγκαῖον ἦν, καὶ τούσδε ἀπαντας  
ἐθαύμαζον ἀρίστου βίου νομοθετας ὄντας καὶ τοῖς  
ἐπ' αὐτὸν ἐπειγομένοις χεῖρα ὀρέγοντας, τὰ κάλ-  
λιστα καὶ συμφωρωτάτα παραινούντας, εἰ τις μὴ  
παραβαίνει αὐτὰ μηδὲ διολισθάνοι, ἀλλ' ἀτενὲς  
ὑποβλέπων εἰς τοὺς κανόνας οὓς προτεθείκατε,  
πρὸς τούτους ρυθμίζοι καὶ ἀπευθύνοι τὸν ἑαυτοῦ  
βίον, ὅπερ νῆ Δια καὶ τῶν καθ' ὑμᾶς<sup>1</sup> αὐτοὺς  
ὀλίγοι ποιοῦσιν

31 Ὅρων δὲ πολλοὺς οὐκ ἐρωτι φιλοσοφίας ἐχο-  
μένους ἀλλὰ δόξης μόνον τῆς ἀπὸ τοῦ πρᾶγμα-  
τος ἐφιεμένους, καὶ τὰ μὲν πρόχειρα ταῦτα καὶ  
δημόσια καὶ ὅποσα παντὶ μιμῆσθαι ῥᾶδιον εὖ  
μαλα ἔοικotas ἀγαθοῖς ἀνδράσι, τὸ γένειον λέγω  
καὶ τὸ βαδισμα καὶ τὴν ἀναβολήν, ἐπὶ δὲ τοῦ  
βίου καὶ τῶν πραγμάτων ἀντιφθεγγομένους τῷ  
σχήματι καὶ τὰναντία ὑμῖν ἐπιτηδεύοντας καὶ  
διαφθειροντας τὸ ἀξίωμα τῆς ὑποσχέσεως, ἡγα-  
νάκτουν, καὶ τὸ πρᾶγμα ὅμοιον ἐδόκει μοι καθά-  
περ ἂν εἴ τις ὑποκριτῆς τραγωδίας μαλθακὸς  
αὐτὸς ὢν καὶ γυναικεῖος Ἀχιλλέα ἢ Θησέα ἢ καὶ  
τὸν Ἡρακλέα ὑποκρίνοιτο αὐτὸν μήτε βαδίζων  
μήτε βοῶν ἡρωικόν, ἀλλὰ θρυπτόμενος ὑπὸ τηλι-  
κούτῳ προσωπεῖω, ὃν οὐδ' ἂν ἡ Ἑλένη ποτὲ ἢ  
Πολυξένη ἀνάσχοιντο πέρα τοῦ μετρίου αὐταῖς  
προσεοικότα, οὐχ ὅπως ὁ Ἡρακλῆς ὁ Καλλίνικος,  
ἀλλὰ μοι δοκεῖ τάχιστ' ἂν ἐπιτρίψαι τῷ ῥοπάλῳ

<sup>1</sup> ἡμᾶς β see opposite note



## THE DEAD COME TO LIFE

and to live out the rest of my life under your protection

Hardly had I caught a glimpse of your doctrines when I conceived admiration for you, as was inevitable, and for all these men, who are the lawgivers of the higher life and lend a helping hand to those who aspire to it by giving advice which is extremely good and extremely helpful if one does not act contrary to it or falter, but fixedly regards the principles which you have established and tries to bring his life into harmony and agreement with them—a thing, to be sure, which very few, even of your own disciples, do!<sup>1</sup>

When I saw, however, that many were not in love with Philosophy, but simply coveted the reputation of the thing, and that although in all the obvious commonplace matters which anyone can easily copy they were very like worthy men (in beard, I mean, and walk and garb), in their life and actions, however, they contradicted their outward appearance and reversed your practice and sullied the dignity of the profession, I became angry. The case seemed to me to be as if some actor in tragedy who was soft and womanish should act the part of Achilles or Theseus, or even Heracles himself, without either walking or speaking as a hero should, but showing off airs and graces in a mask of such dignity. Even Helen or Polyxena would never suffer such a man to resemble them too closely, let alone Heracles, the conquering hero, who, in my opinion, would very soon

<sup>1</sup> I give Fritzsche's interpretation of this last clause though I fear it strains the Greek and is foreign to Lucian's thought. Another, and I think a better, solution is to excise the clause as an early gloss, reading *ἡμᾶς* and interpreting it more naturally, "a thing which very few, even in our own time, do." Compare the late gloss in *β τὶ ταῦτα τοῖς καθ' ἡμᾶς εἶκε μανάχοις*

παίων τοῦτον αὐτόν τε καὶ τὸ προσωπεῖον, οὕτως  
ατίμως κατατεθλυμμένος πρὸς αὐτοῦ

- 12 Τοιαῦτα καὶ αὐτὸς ὑμᾶς πάσχοντας ὑπ' ἐκείνων  
οῶν οὐκ ἤνεγκα τὴν αἰσχύνην τῆς ὑποκρίσεως,  
εἰ πίθηκοι ὄντες ἐτόλμησαν ηρώων προσωπεῖα  
περιθέσθαι ἢ τὸν ἐν Κύμῃ ὄνον μιμήσασθαι, ὃς  
λεοντὴν περιβαλόμενος ἡξίου λέων αὐτὸς εἶναι,  
πρὸς ἀγνοοῦντας τοὺς Κυμαίους ὀγκώμενος μάλα  
τραχὺ καὶ καταπληκτικόν, ἄχρι δὴ τις αὐτὸν  
ξένος καὶ λέοντα ἰδὼν καὶ ὄνον πολλάκις ἤλεγξε  
καὶ ἀπεδίωξε παίων τοῖς ξύλοις

Ὁ δὲ μάλιστά μοι δεινόν, ὦ Φιλοσοφία, κατε-  
φαίνετο, τοῦτο ἦν οἱ γὰρ ἄνθρωποι εἰ τινα  
τούτων ἑωρων πονηρὸν ἢ ἀσχημον ἢ ἀσελγές τι  
ἐπιτηδεύοντα, οὐκ ἔστιν ὅστις οὐ Φιλοσοφίαν  
αὐτὴν ἡτιᾶτο καὶ τὸν Χρύσιππον εὐθύς ἢ Πλά-  
τωνα ἢ Πυθαγόραν ἢ ὅτου ἐπώνυμον αὐτὸν ο  
διαμαρτάνων ἐκεῖνος ἐποιεῖτο καὶ οὐ τοὺς λόγους  
ἐμιμείτο <sup>1</sup> καὶ ἀπὸ τοῦ κακῶς βιοῦντος πονηρὰ  
περὶ ὑμῶν εικάζον τῶν πρὸ πολλοῦ τεθνηκότων  
οὐ γὰρ παρὰ ζῶντας ὑμᾶς ἢ ἐξέτασις αὐτοῦ ἐγί-  
γνετο, ἀλλ' ὑμεῖς μὲν ἐκποδών, ἐκείνους δὲ ἑωρων  
σαφῶς ἅπαντες δεινὰ καὶ ἄσεμνα ἐπιτηδεύοντα,  
ὥστε ἐρήμην ἡλίσκεσθε μετ' αὐτοῦ καὶ ἐπὶ τὴν  
ομοίαν διαβολὴν συγκατεσπᾶσθε

- 33 Ταῦτα οὐκ ἤνεγκα ὁρῶν ἔγωγε, ἀλλ' ἤλεγχον  
αὐτοὺς καὶ διέκρινον ἀφ' ὑμῶν ὑμεῖς δέ, τιμᾶν  
ἐπὶ τούτοις δέον, εἰς δικαστήριόν με ἄγετε οὐκ-  
οὖν ἦν τινα καὶ τῶν μεμνημένων ἰδὼν ἐξαγορεύ-  
οντα ταῖν θεαῖν τὰ ἀπόρρητα καὶ ἐξορχούμενον  
ἀγανακτήσω καὶ διελέγξω, ἐμὲ τὸν ἀσεβοῦντα

<sup>1</sup> εμμεῖτο Seager ἐποιεῖτο γβ

## THE DEAD COME TO LIFE

smash both man and mask with a few strokes of his club for making him out so disgracefully effeminate

Just so with me when I saw you so treated by those others, I could not brook the shame of their impersonation when they made bold, though but apes, to wear heroic masks, or to copy the ass of Cumæ who put on a lion's skin and claimed to be himself a lion, baying in a very harsh and fearsome way at the ignorant Cumæans, until at length a foreigner, who had often seen lions and asses, exposed him and chased him away by beating him with sticks

But what seemed to me most shocking, Philosophy, was this, that if people saw any one of these fellows engaged in any wicked or unseemly or indecent practice, every man of them at once laid the blame upon Philosophy herself, and upon Chrysippus or Plato or Pythagoras or whichever one of you furnished that sinner with a name for himself and a model for his harangues, and from him, because he was leading an evil life, they drew sorry conclusions about you others, who died long ago. For as you were not alive, he could not be compared with you. You were not there, and they all clearly saw him following dreadful and discreditable practices, so that you suffered judgment by default along with him and became involved in the same scandal

I could not endure this spectacle, but set about exposing them and distinguishing them from you, and you, who ought to reward me for it, bring me into court! Then if I observed one of the initiates disclosing the mysteries of the Goddesses Twin and rehearsing them in public, and became indignant and showed him up would you consider *me* the impious

ἡγήσεσθε εἶναι, ἀλλ' οὐ δίκαιον ἔπει καὶ οἱ  
 ἀθλοθέται μαστιγοῦν εἰώθασιν, ἣν τις υποκριτῆς  
 Ἀθηναῖον ἢ Ποσειδῶνα ἢ τὸν Δία ὑποδεδυκὼς μὴ  
 καλῶς ὑποκρίνεται μηδὲ κατ' ἀξίαν τῶν θεῶν,  
 καὶ οὐ δὴ πού ὀργίζονται αὐτοῖς ἐκεῖνοι, διότι  
 τὸν περικείμενον αὐτῶν τὰ προσωπεῖα καὶ τὸ  
 σχῆμα ἐνδεδυκότα ἐπέτρεψαν παίειν τοῖς μαστι-  
 γοφόροις, ἀλλὰ καὶ ἡδοιντ' ἄν, οἶμαι, μᾶλλον<sup>1</sup>  
 μαστιγουμένῳ<sup>2</sup> οἰκέτην μὲν γάρ τινα ἢ ἄγγελον  
 μὴ δεξιῶς ὑποκρίνασθαι μικρὸν τὸ πταῖσμα, τὸν  
 Δία δὲ ἢ τὸν Ἡρακλέα μὴ κατ' ἀξίαν ἐπιδεί-  
 ξασθαι τοῖς θεαταῖς, ἀποτρόπαιον ὥς αἰσχρόν

- 34 Καὶ γὰρ αὐτὰ καὶ τότε πάντων ἀτοπώτατον  
 ἐστίν, ὅτι τοὺς μὲν λόγους ὑμῶν πάνυ ἀκριβοῦσιν  
 οἱ πολλοὶ αὐτῶν, καθάπερ δὲ ἐπὶ τοῦτο μόνον  
 ἀναγιγνωσκοντες αὐτοὺς καὶ μελετῶντες, ὡς τα-  
 ναντία ἐπιτηδεύοιεν, οὕτως βιοῦσιν τὸ μὲν γὰρ  
 βιβλίον χρημάτων φησὶ δεῖν καταφρονεῖν<sup>3</sup> καὶ  
 δόξης καὶ μόνον τὸ καλὸν ἀγαθὸν οἰεσθαι καὶ  
 ἁοργητὸν εἶναι καὶ τῶν λαμπρῶν τούτων υπερ-  
 ορᾶν καὶ ἐξ ἰσοτιμίας αὐτοῖς διαλέγεσθαι, καλὰ,<sup>4</sup>  
 ὦ θεοί, καὶ σοφὰ καὶ θαυμασια λέγον<sup>5</sup> ὡς ἄλη-  
 θῶς οἱ δὲ καὶ αὐτὰ ταῦτα ἐπὶ μισθῷ διδάσκουσιν  
 καὶ τοὺς πλουσίους τεθήπασιν καὶ πρὸς τὸ  
 ἀργύριον κεχήνασιν, ὀργιλώτεροι μὲν τῶν κυνι-  
 δίων ὄντες, δειλότεροι δὲ τῶν λαγῶν, κολακικώ-  
 τεροι δὲ τῶν πιθήκων, ἀσελγέστεροι δὲ τῶν ὄνων,  
 ἀρπακτικώτεροι δὲ τῶν γαλῶν, φιλονεικώτεροι δὲ  
 τῶν ἀλεκτρυόνων τοιγαροῦν γέλωτα ὀφλισκά-  
 νουσιν ὠθιζόμενοι ἐπ' αὐτὰ καὶ περὶ τὰς τῶν

<sup>1</sup> οἶμαι μᾶλλον Jacobs οἶμαι β, μᾶλλον γ  
 μαστιγουμένῳ B+hkei μαστιγουμένων MSS

### III DEAD COME TO LIFE

one It would not be just. Certainly the officials of the games always flog an actor if he takes the part of Athena or Poseidon or Zeus and does not play it well and in accordance with the dignity of the gods, and the gods themselves are surely not angry at them for letting the scourgers whip a man wearing their masks and dressed in their clothing. On the contrary, they would be gratified, I take it, if he were flogged more soundly. Not to act a servant's or a messenger's part cleverly is a trivial fault but not to present Zeus or Heracles to the spectators worthily—Heaven forbid! how shameful!

It is most extraordinary, too, that most of them lie thoroughly up in your writings but live as if they read and studied them simply to practise the reverse. Their book tells them they must despise wealth and reputation, think that only what is beautiful is good, be free from anger, despise these people of eminence, and talk with them as man to man, and its advice is beautiful, as Heaven is my witness, and wise and wonderful, in all truth. But they teach these very doctrines for pay, and worship the rich, and are agog after money, they are more quick tempered than curs, more cowardly than hares, more servile than apes, more lustful than jackasses, more thievish than cats, more quarrelsome than game-cocks. Consequently, they let themselves in for ridicule when they hustle

Text γ πάντα μὲν γὰρ ὅσα φασὶν οἷον χρημάτων καταφρονεῖν β, edd

<sup>4</sup> ἀλλ γ <sup>5</sup> λεγον Α Μ Η λεγοντες γ, λίαν β

πλουσίων πυλῶνας ἀλλήλους παραγκωνίζομενοι καὶ δεῖπνα πολυάνθρωπα δειπνοῦντες καὶ ἐν αὐτοῖς τούτοις ἐπαινοῦντες φορτικῶς καὶ πέρα τοῦ καλῶς ἔχοντος ἐμφορούμενοι καὶ μεμψίμοιροι φαινόμενοι καὶ ἐπὶ τῆς κύλικος ἀτερπῇ καὶ ἀπωδὰ φιλοσοφοῦντες καὶ τὸν ἀκρατον οὐ φέροντες οἱ ἰδιῶται δὲ ὅποσοι πάρειςιν, γελῶσι δηλαδὴ καὶ καταπτύουσιν φιλοσοφίας, εἰ τοιαῦτα καθάρματα ἐκτρέφει

- 35 Τὸ δὲ πάντων αἰσχιστον, ὅτι μηδενὸς δεῖσθαι λέγων ἕκαστος αὐτῶν, ἀλλὰ μόνον πλούσιον εἶναι τὸν σοφὸν ἡκραγῶς μικρὸν ὑστερον προσελθὼν αἰτεῖ καὶ ἀγανακτεῖ μὴ λαβῶν, ὅμοιον ὡς εἰ τις ἐν βασιλικῷ σχήματι ὀρθὴν τιάραν ἔχων καὶ διαδῆμα καὶ τὰ ἄλλα ὅσα βασιλείας γνωρίσματα προσαιτοίῃ τῶν ὑποδεεστέρων δεόμενος

“Ὅταν μὲν οὖν λαβεῖν αὐτοὺς δέῃ, πολὺς ὁ περὶ τοῦ κοινωνικὸν εἶναι δεῖν λόγος καὶ ὡς ἀδιάφορον ὁ πλούτος καί, “Τί γὰρ τὸ χρυσίον ἢ τὰργύριον, οὐδὲν τῶν ἐν τοῖς αἰγιαλοῖς ψήφων διαφέρων,” ὅταν δέ τις ἐπικουρίας δεόμενος ἑταῖρος ἐκ παλαιοῦ καὶ φίλος ἀπὸ πολλῶν ὀλίγα αἰτῇ προσελθὼν, σιωπῇ καὶ ἀπορία καὶ ἀμαθία καὶ παλινωδία τῶν δογμάτων πρὸς τὸ ἐναντίον οἱ δὲ πολλοὶ περὶ φιλίας ἐκεῖνοι λόγοι καὶ ἡ ἀρετὴ καὶ τὸ καλὸν οὐκ οἶδα ὅποι ποτὲ οἴχεται ταῦτα ἀποπτάμενα πάντα, πτερόεντα ὡς ἀληθῶς ἐπη, μάτην ὅσημέραι πρὸς αὐτῶν ἐν ταῖς διατριβαῖς σκιαμα-

- 36 χούμενα μέχρι γὰρ τούτου φίλος ἕκαστος αὐτῶν, εἰς ὅσον ἂν μὴ ἀργύριον ἢ χρυσίον ἢ προκείμενον ἐν τῷ μέσῳ ἦν δέ τις ὀβολὸν ἐπιδείξῃ μόνον λέλυται μὲν ἡ εἰρήνη, ἄσπονδα δὲ κακὴ-

## THE DEAD COME TO LIFE

after it all and elbow one another at the portals of the rich and take part in great banquets, where they pay vulgar compliments, stuff themselves beyond decency, grumble openly at their portions, vent their philosophy disagreeably and discordantly over their cups and fail to carry them down well. All those present who are not of the profession laugh at them, naturally, and spit philosophy to scorn for breeding up such beasts.

Most shameless of all, though each one of them says he needs nothing and hawls it abroad that only the wise man is rich, after a little he presents himself and asks for something, and is angry if he does not get it. It is just as if someone in royal robes with a high turban and a diadem and all the other marks of kingly dignity should play the mendicant, begging of men worse off than himself.

When they must needs receive a present, there is a great deal of talk to the effect that a man should be ready to shun what he has, and that money does not matter. "What, pray, does gold or silver amount to, since it is not in any way better than pebbles on the sea-shore!" But when someone in want of help, an old-time comrade and friend, goes and asks for a little of their plenty, he encounters silence, hesitancy, forgetfulness, and complete recantation of doctrines. Their numerous speeches about friendship, their "virtue" and their "honour" have all gone flying off, I know not whither, winged words for certain idly bandied about by them daily in their class-rooms. Each of them is your friend as long as silver and gold are not in sight on the table but if you merely give them a glimpse of an obol, the peace is broken, it is war without truce or parley.

ρυκτα παντα, και τα βιβλια ἐξαλήλιπται και η  
 αρετὴ πέφευγεν οἷόν τι καὶ οἱ κύνες πάσχουσιν  
 ἐπειδάν τις ὁστοῦν εἰς μέσους αὐτοὺς ἐμβάλη  
 αναπηδήσαντες δάκνουσιν ἀλλήλους καὶ τον προ  
 αρπασαντα τὸ οστοῦν υλακτοῦσιν

Λέγεται δὲ καὶ βασιλεὺς τις Αἰγύπτιος πιθη-  
 κους ποτὲ πυρριχίζειν διδασθαι καὶ τὰ θηρία—  
 μιμηλότατα δὲ ἐστὶ τῶν ἀνθρωπίνων—ἐκμαθεῖν  
 ταχιστα καὶ ὀρχεῖσθαι ἀλουργίδας ἀμπεχόμενα  
 καὶ προσωπεῖα περικείμενα, καὶ μέχρι γε πολ-  
 λοῦ εὐδοκιμεῖν τὴν θέαν, ἄχρι δὴ θεατῆς τις  
 αστεῖος κάρυα ὑπὸ κόλπου<sup>1</sup> ἔχων ἀφῆκεν εἰς τὸ  
 μέσον οἱ δὲ πίθηκοι ἰδόντες καὶ ἐκλαθόμενοι τῆς  
 ὀρχήσεως, τοῦθ' ὅπερ ᾔσαν, πίθηκοι ἐγένοντο ἀντὶ  
 πυρριχιστῶν καὶ συνέτριβον τὰ προσωπεῖα καὶ  
 τὴν ἐσθῆτα κατερρηγνυνον καὶ ἐμάχοντο περὶ τῆς  
 σπώρας πρὸς ἀλλήλους, τὸ δὲ συνταγμα τῆς  
 πυρριχῆς διελέλυτο καὶ κατεγελάτο ὑπὸ τοῦ  
 θεάτρου

- 37 Τοιαῦτα και οὔτοι ποιοῦσιν, καὶ ἐγωγε τους  
 τοιούτους κακῶς ἡγορεουν καὶ οὔποτε παύσομαι  
 διελέγχων καὶ κωμωδῶν, περὶ ὑμῶν δὲ ἡ τῶν  
 ὑμῖν παραπλησίων—εἰσὶ γάρ, εἰσὶ τινες ὡς ἀλη-  
 θῶς φιλοσοφίαν ζηλουντες καὶ τοῖς υμετέροις  
 νόμοις ἐμμένοντες—μὴ οὕτως μαυεῖην ἐγωγε ὡς  
 βλάσφημον εἰπεῖν τι ἢ σκαῖόν ἢ τί γὰρ ἂν  
 εἰπεῖν ἔχοιμι, τί γὰρ ὑμῖν τοιούτον βεβιωται,  
 τοὺς δὲ ἀλαζόνας ἐκείνους καὶ θεοῖς ἐχθροὺς ἄξιον  
 οἶμαι μισεῖν ἢ σὺ γάρ, ᾧ Πυθαγόρα καὶ Πλά-  
 των καὶ Χρῦσιππε καὶ Ἀριστότελες, τί φατε,  
 προσήκειν ὑμῖν τοὺς τοιούτους ἢ οἰκεῖόν τι καὶ

<sup>1</sup> κόλπου du Soul κολπον MSS



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everywhere, the pages of their books have become blank, and Virtue has taken to her heels. So it is with dogs, when you toss a bone among them, they spring to their feet and begin biting each other and barking at the one that was first to snatch the bone.

It is said, too, that a king of Egypt once taught apes to dance, and that the animals, as they are very apt at imitating human ways, learned quickly and gave an exhibition, with purple mantles about them and masks on their faces. For a long time the show, they say, went well, until a facetious spectator, having nuts in his pocket, tossed them into the midst. On catching sight of them, the monkeys forgot their dance, changed from artists of the ballet to the simians that they really were, smashed their masks, tore their costumes, and fought with each other for the nuts, whereby the carefully planned ballet was entirely broken up, and was laughed at by the spectators.

These self-styled philosophers do just that, and I for my part abused their sort, and shall never stop criticizing and ridiculing them. But as for you and those who resemble you—for there are, there are some who truly cultivate philosophy and abide by your laws—may I never be so insane as to say anything abusive or unkind of you? What could I say? What is there of that nature in the lives that you have led? But those pretenders and miscreants deserve in my opinion to be hated. Come, now, Pythagoras, Plato, Chrysippus, Aristotle—what do you say? Have their sort anything to do with you

## THE WORKS OF LUCIAN

συγγενεις επιδείκνυσθαι τῷ βίῳ, νῆ Δι' Ἡρακλῆς  
 φασίν, καὶ πίθηκος ἡ διότι πωγυνας ἔχουσι καὶ  
 φιλοσοφεῖν φασκουσι καὶ σκυθρωποί εἰσι, διὰ  
 τοῦτο χρὴ υμῖν εἰκάζειν αὐτούς, ἀλλὰ ἤνεγκα ἄν,  
 εἰ πιθανοὶ γοῦν ἦσαν καὶ ἐπὶ τῆς ὑποκρίσεως  
 αὐτῆς νῦν δὲ θᾶπτον ἂν γυψ ἀηδόνα μιμήσαιο  
 ἢ οὗτοι φιλοσοφους

Εἴρηκα ὑπὲρ εμαυτοῦ οπόσα εἶχον σὺ δέ, ὦ  
 Ἀλήθεια, μαρτύρει πρὸς αὐτούς εἰ ἀληθὴ ἔστιν

### ΦΙΛΟΣΟΦΙΑ

Μετάστηθι, ὦ Παρρησιάδῃ ἐτι πορρωτέρω τι  
 ποιῶμεν ημεῖς, πῶς υμῖν εἰρηκέναι ανῆρ ἔδοξεν,

### ΑΛΗΘΕΙΑ

Ἐγὼ μὲν, ὦ Φιλοσοφία, μεταξὺ λέγοντος αὐ  
 τοῦ κατὰ τῆς γῆς δύναι εὐχόμεν οὕτως ἀληθῆ  
 πάντα εἶπεν ἐγνώριζον γοῦν ακούουσα ἕκαστον  
 τῶν ποιούντων αὐτὰ καὶ εφηρμοζον μεταξὺ τοῖς  
 λεγομένοις, τοῦτο μὲν εἰς τόνδε, τοῦτο δὲ ὁ δεῖνα  
 ποιεῖ καὶ ὁλως ἔδειξε τοὺς ἀνδρας ἐναργῶς  
 καθάπερ ἐπὶ τινος γραφῆς τὰ πάντα προσεικό  
 τας, οὐ τὰ σώματα μόνον ἀλλὰ καὶ τὰς ψυχὰς  
 αὐτὰς εἰς τὸ ἀκριβέστατον ἀπεικάσας

### ΑΡΕΤΗ

Κάγω πανν ἡρυνθρίασα ἡ Ἀρετῇ<sup>1</sup>

### ΦΙΛΟΣΟΦΙΑ

Ἔμεῖς δε τί φατε,

η Αρετη b ὦ Ἀρετη other MSS

## THE DEAD COME TO LIFE

or have they displayed any similarity or kinship in their mode of life? Aye, Heracles and the monkey as the proverb has it!<sup>1</sup> Because they have long beards and claim to be philosophers and look serious, ought they to be compared with you? I could have put up with it if they were at least convincing in their roles, but as things are, it would be easier for a buzzard to imitate a nightingale than for them to imitate philosophers.

I have said all that I had to say in my own defence. Truth tell them whether it is true.

### PHILOSOPHY

Stand aside, Frankness, still farther. What need we to do? What did you think of the man's speech?

### TRUTH

For my part, Philosophy, while he was speaking I prayed that I might sink into the earth, so true was everything that he said. In fact, as I listened, I recognized each of the men who act that way and applied his remarks to them. "That refers to this man, so-and-so does that. In short, he portrayed the gentlemen to the life, as in a painting, accurate likenesses in every respect, depicting not only their persons, but their very souls as faithfully as could be.

### VIRTUE

I, Virtue, also had to blush for shame.

### PHILOSOPHY

And what say you?

<sup>1</sup> You are no more like these men than Heracles was like the monkey that wore the lion's skin. Cf. § 32, and *Lives of Lives*, § 7.

## THE WORKS OF LUCIAN

### ΠΛΑΤΩΝ

Τι δὲ ἄλλο ἢ ἀφείσθαι αὐτὸν τοῦ ἐγκλήματος  
καὶ φίλον ἡμῖν καὶ εὐεργέτην ἀναγεγράφθαι, το  
γούν τῶν Ἰλιέων ατεχνῶς πεπόνθαμεν τραγωδόν  
τινα τοῦτον ἐφ' ἡμᾶς κεκινήκαμεν ἄσόμενον τὰς  
Φρυγῶν συμφοράς ἀδέτω δ' οὖν καὶ τοὺς θεοὺς  
ἐχθροὺς ἐκτραγωδεῖτω

### ΔΙΟΓΕΝΗΣ

Καὶ αὐτός, ὦ Φιλοσοφία, πάννυ ἐπαινῶ τὸν  
ἄνδρα καὶ ἀνατίθεμαι τὰ κατηγορούμενα καὶ  
φίλον ποιοῦμαι αὐτὸν γενναῖον ὄντα

### ΦΙΛΟΣΟΦΙΑ

19 Εὐ εχει πρόσιθι Παρρησιάδῃ ἀφίεμέν σε τῆς  
αἰτίας, καὶ ἀπάσαις κρατεῖς, καὶ τὸ λοιπὸν ἴσθι  
ἡμέτερος ὢν

### ΠΑΡΡΗΣΙΑΔΗΣ

Προσεκύνησα τήν γε πρώτην<sup>1</sup> μᾶλλον δέ,  
τραγικώτερον αὐτο ποιήσειν μοι δοκῶ σεμ  
νότερον γάρ

ὦ μεγα σεμνὴ Νίκη, τὸν ἐμὸν  
βίον κατέχοις  
καὶ μὴ λήγοις στεφανοῦσα

### ΑΡΕΤΗ

Οὐκαὶν δευτέρου κρατῆρος ἤδη καταρχώμεθα  
προσκαλῶμεν κάκείνους, ὡς δίκην ὑπόσχωσιν ἀνθ'  
ὧν εἰς ἡμᾶς ὑβρίζουσι κατηγορήσει δὲ Παρ  
ρησιάδης ἑκάστου

<sup>1</sup> τὴν Πτερωτὴν Madvig, i.e. Victory But for τήν γε πρώτην  
cf Xen Mem 3, 6, 10 and Demosth Enc 30

## THE DEAD COME TO LIFE

### II 410

What else but to acquit him of the charge and set him down as our friend and benefactor? Indeed, just what happened to the Ilans<sup>1</sup> has happened to us—we have brought down upon ourselves an actor of tragedies to hold forth about the woes of the Trojans! Let him hold forth, then, and make tragedies out of these miscreants

### DIOGENES

I, too, Philosophy, commend the man highly, take back my complaint and count him a friend, for he is a gallant fellow

### PHILOSOPHY

Good! Come, Frankness We acquit you of the charge, you have an unanimous verdict in your favour, and from now on you may count yourself one of my household

### FRANKNESS

I pay my homage at once (*He kisses his hand*)  
But no! I think I shall do it more as they do in a play, for that will be more reverential

“O Victory, goddess so greatly revered,  
Take my life in thy care  
And cease not to crown me with garlands”<sup>2</sup>

### VIRTUE

Well, then, let us now initiate our second bowl of wine Let us summon up those others to be punished for the insults they are inflicting upon us Frankness shall accuse each of them

<sup>1</sup> The latter day Trojans

<sup>2</sup> Euripides, close of *Phoenissae*, *Orestes*, *Iphigenia in Tauris*

# THE WORKS OF LUCIAN

## ΦΙΛΟΣΟΦΙΑ

Ορθῶς, ὦ Ἄρετῃ, ἐλεξαι ὥστε συ, παῖ Συλλογισμε, κατακύψας εἰς τὸ ἀστυ προσκήρυττε τοὺς φιλοσόφους

## ΣΥΛΛΟΓΙΣΜΟΣ

- 10 Ἄκουε, σίγα τοὺς φιλοσοφούς, ἡκεῖν εἰς ἀκρόπολιν ἀπολογησομένους ἐπὶ τῆς Ἀρετῆς καὶ Φιλοσοφίας καὶ Δίκης

## ΠΑΡΡΗΣΙΑΔΗΣ

Ὅρᾱς, ολίγοι ἀνίασι γνωρίσαντες τὸ κηρυγμα, καὶ ἄλλως δεδίασι τὴν Δίκην· οἱ πολλοὶ δὲ αὐτῶν οὐδὲ σχολὴν ἄγουσιν ἀμφὶ τοὺς πλουσίους ἔχοντες· εἰ δὲ βούλει παντὰς ἡκεῖν, κατὰ τάδε, ὦ Συλλογισμέ, κήρυττε—

## ΣΥΛΛΟΓΙΣΜΟΣ<sup>1</sup>

Μηδαμῶς, ἀλλὰ σύ, ὦ Παρρησιάδῃ, προσκαλεῖ καθ' ὅ τι σοι δοκεῖ

## ΠΑΡΡΗΣΙΑΔΗΣ

- 41 Οὐδὲν τόδε χαλεπὸν Ἄκουε, σίγα ὅσοι φιλόσοφοι εἶναι λέγουσιν καὶ ὅσοι προσήκειν αὐτοῖς οἴονται τοῦ ὀνόματος, ἡκεῖν εἰς ἀκρόπολιν ἐπὶ τὴν διανομήν· δύο μναῖ ἐκάστω δοθήσονται καὶ σησαμαῖος πλακοῦς ὃς δ' ἂν πωγωνα βαθὺν ἐπιδείξηται, καὶ παλάθην ἰσχάδων οὗτός γε προσ ἐπιλήψεται· κομιζειν δ' ἑκάστον σωφροσύνην μὲν ἢ δικαιοσύνην ἢ ἐγκράτειαν· μηδαμῶς οὐκ ἀναγκαῖα γὰρ ταῦτα γε, ἢν μὴ παρῇ· πέντε δὲ συλλογισμοὺς ἕξ ἀπαντος οὐ γὰρ θέμις ἀνευ τούτων εἶναι σοφόν

κεῖται δ' ἐν μέσσοισι δύο χρυσοῖο ταλαντα τῷ δόμεν, ὃς μετὰ πᾶσιν ἐριζέμεν ἕξοχος εἴη

<sup>1</sup> ΣΥΛΛΟΓΙΣΜΟΣ Α Μ Η ΦΙΛ add

## THE DEAD COME TO LIFE

### PHILOSOPHY

Quite right, Virtue so slip down into the town,  
Syllogism, my lad and summon the philosophers

### SYLLOGISM

Oyez! Silence! Let the philosophers come to the  
Acropolis to present their defence before Virtue  
Philosophy, and Justice

### FRANKNESS

Do you see! Very few of them understood the  
summons and are coming up Besides, they fear  
Justice, and most of them are actually too busy be-  
cause of their attentions to the rich If you wish  
them all to come, Syllogism, make your proclamation  
like this—

### SYLLOGISM

No! You summon them, Frankness in the way  
you think best

### FRANKNESS

Nothing hard about that Oyez! Silence! All  
who assert that they are philosophers, and all who  
think that they have any connection with the name,  
come to the Acropolis for a distribution of gifts! Two  
minas will be given to every man, and a seed-cake  
also and whoever displays a long beard shall receive  
a basket of figs into the bargain Never mind tem-  
perance or justice or self-control, as these qualities  
are not essential if they are not available, but let  
each bring with him five syllogisms by all means, for  
without these it is impossible to be wise

‘ Lo, we have set up as prize two talents of gold for  
the contest,

These shall we give unto him who prevails over all  
in debating! <sup>1</sup>

<sup>1</sup> Cf. *Iliad* 15. 507-8

ΦΙΛΟΣΟΦΙΑ<sup>1</sup>

12 Βαβαί, ὅσοι πλήρης μὲν ἡ ἀνοδος ωθιζομένων ἐπὶ τὰς δύο μνᾶς, ὡς ἤκουσαν μόνον παρὰ δὲ τὸ Πελασγικὸν ἄλλοι καὶ κατὰ τὸ Ἀσκληπιεῖον ἕτεροι καὶ παρὰ τὸν Ἀρειον πάγον<sup>2</sup> ἔτι πλείους, ἐνιοὶ δὲ καὶ κατὰ τὸν Τάλω τάφον οἱ δὲ καὶ πρὸς τὸ Ἀνακείον προσθέμενοι κλίμακας ἀνέρπουσι βομβηδὸν νῆ Δία καὶ βοτρυδὸν ἔσμου δίκην, ἵνα καὶ καθ' Ὁμηρον εἰπω ἄλλὰ κἀκείθεν εὖ μάλα πολλοὶ κἀντεῦθεν

μυριοί, ὅσσα τε φύλλα καὶ ἄνθεα γίνεται ὥρη μεστή δὲ ἡ ἀκρόπολις ἐν βραχεὶ κλαγγῇδὸν προκαθίζόντων καὶ πανταχοῦ πήρα κολακεία, πωγων ἀναισχυντία, βακτηρία λιχνεία, συλλογισμὸς φιλαργυρία οἱ ὀλίγοι δέ, ὅποσοι πρὸς τὸ πρῶτον κήρυγμα ἐκείνο ἀνηεσαν, ἀφανεῖς καὶ ἀσημοί, ἀναμιχθέντες τῷ πλήθει τῶν ἄλλων, καὶ λεληθάσιν ἐν τῇ ομοιότητι τῶν ἄλλων σχημάτων

ΠΑΡΗΣΙΑΔΗΣ<sup>3</sup>

Τοῦτο γοῦν τὸ δεινότατόν ἐστιν, ὦ Φιλοσοφία, καὶ ὁ τις ἂν μέμφαιτο μάλιστά σου, τὸ μηδὲν ἐπιβαλεῖν γνῶρισμα καὶ σημεῖον αὐτοῖς πιθανώτεροι γὰρ οἱ γόητες οὗτοι πολλάκις τῶν ἀληθῶς φιλοσοφούντων

ΦΙΛΟΣΟΦΙΑ A M H double point U no change of speaker in FN edd

παγον vulg not in γ3

<sup>3</sup> ΠΑΡΗΣΙΑΔΗΣ A M H double point Γ no change of speaker in UN, edd

<sup>1</sup> The prehistoric wall of the Acropolis. Only tumble down pieces were then to be seen (cf § 47). The bit referred



# THE DEAD COME TO LIFE

## PHILOSOPHY

Ah! What a lot of them! The road up to the gate is full of men hustling after the two minas, as soon as they heard of them, others are coming up beside the Pelasgicon,<sup>1</sup> others by the precinct of Asclepius,<sup>2</sup> even more of them along the Areopagus,<sup>3</sup> some, too, by the tomb of Talus,<sup>4</sup> and some have set ladders against the temple of the Twin Brethren<sup>5</sup> and are climbing up with a hum, by Heaven, and 'in clusters like swarming bees to use the words of Homer, ' from that side right many, and from the other ' Thousands of men, like the leaves and the flowers that come in the springtime '

The Acropolis is full in a trice as they "noisily settle in place,"<sup>8</sup> and everywhere are begging-bags and flattery, beads and shamelessness, staves and gluttony syllogisms and avaiice. The few that came up in answer to the first summons are obscure and inconspicuous, intermingled with the crowd of others, and they escape the eye in the general similarity of garb

## FRANKNESS

In fact, that is the worst feature of it all, Philosophy, and the one for which you could be most criticized, that you have set no mark and token upon them. These cheats are often more convincing than the genuine philosophers

to here was at the north west corner, by the cave of Pan (*Double Indictment* §9)

- On the south slope, near the theatre of Dionysus

To the west near the main entrance

<sup>4</sup> Talus (or Calus) was nephew of Daedalus, who out of jealousy threw him down the cliff. Certain stones at the back of the theatre of Dionysus are thought to belong to his tomb.

<sup>5</sup> North side exact site uncertain

<sup>6</sup> *Iliad* 2 89

<sup>7</sup> *Iliad* 2 468

<sup>8</sup> *Iliad* 2 463

## THE WORKS OF LUCIAN

### ΦΙΛΟΣΟΦΙΑ

Ἔσται τοῦτο μετ' ὀλίγον, ἀλλὰ δεχόμεθα ἡδὴ αὐτούς

### ΠΛΑΤΩΝΙΚΟΣ

43 Ἡμᾶς πρώτους χρη τοὺς Πλατωνικοὺς λαβεῖν

### ΠΥΘΑΓΟΡΙΚΟΣ

Οὐκ, ἀλλὰ τοὺς Πυθαγορικοὺς ἡμᾶς πρότερος γὰρ ὁ Πυθαγόρας ἦν

### ΣΤΩΙΚΟΣ

Ληρεῖτε ἀμείνους ἡμεῖς οἱ ἀπο τῆς Στοᾶς

### ΠΕΡΙΠΑΤΗΤΙΚΟΣ

Οὐ μὲν οὖν, ἀλλ' ἔν γε τοῖς χρήμασι πρώτοι ἂν ἡμεῖς εἴημεν οἱ ἐκ τοῦ Περιπάτου

### ΕΠΙΚΟΥΡΕΙΟΣ

Ἡμῖν τοῖς Ἐπικουρείοις τοὺς πλακοῦντας δότε καὶ τὰς παλάθας περὶ δὲ τῶν μνῶν περιμενοῦμεν, καὶ ὑστάτους δέη λαβεῖν

### ΑΚΑΔΗΜΑΙΚΟΣ

Ποῦ τὰ δύο τάλαντα, δείξομεν γὰρ οἱ Ἀκαδημαικοὶ ὅσον τῶν ἄλλων ἐσμὲν ἐριστικώτεροι

### ΣΤΩΙΚΟΣ

Οὐχ ἡμῶν γε τῶν Στωικῶν παρόντων

### ΦΙΛΟΣΟΦΙΑ

44 Παύσασθε φιλονεικοῦντες ὑμεῖς δὲ οἱ Κυνικοὶ μήτε ὠθεῖτε ἀλλήλους μήτε τοῖς ξύλοις παίετε ἐπ' ἄλλα γὰρ ἴστε κεκλημένοι καὶ νῦν ἔγωγε ἡ Φιλοσοφία καὶ Ἀρετὴ αὕτη καὶ Ἀλήθεια δικάσομεν οἵτινες οἱ ὀρθῶς φιλοσοφοῦντές εἰσιν εἴτα ὅσοι μὲν ἂν εὗρεθῶσιν κατὰ τὰ ἡμῖν δοκοῦντα βιοῦντες, εὐδαιμονήσουσιν ἀριστοὶ κεκριμένοι τοὺς γόητας δὲ καὶ οὐδὲν ἡμῖν προσήκοντα κακοὺς

## THE DEAD COME TO LIFE

### PHILOSOPHY

That shall be seen to presently, but let us wel come them now

### PLATONIST

We Platonists should get our share first

### PYTHAGOREAN

No! we Pythagoreans, for Pythagoras was earlier

### STOIC

Nonsense! we of the Porch are better

### PERIPATETIC

Not at all, in matters of money we of the Walk should be first

### EPICUREAN

Give us Epicureans the cakes and the figs, but we will wait for the money, even if we have to be the last to get it

### ACADEMIC

Where are the two talents? We Academics will show you how much better debaters we are than the rest!

### STOIC

Not while we Stoics are here!

### PHILOSOPHY

Stop your bickering! You Cynics, do not jostle one another or strike each other with your staves. You were asked here for a different purpose, let me assure you! And now I, Philosophy, and Virtue here and Truth will decide who are the genuine philosophers. Then all who are found to be living by our rules shall be pronounced superior and will be happy ever after, but as for the cheats and all those who have nothing in common with us, we shall put

## THE WORKS OF LUCIAN

κακῶς ἐπιτρίψομεν, ὥς μὴ ἀντιποιῶνται τῶν  
 ὑπὲρ αὐτοὺς ἀλαζόνες ὄντες τί τοῦτο, φεύγετε,  
 νῆ Δία, κατὰ τῶν γε κρημνῶν οἱ πολλοὶ ἀλλό-  
 μενοι κενὴ δ' οὖν ἡ ἀκρόπολις, πλὴν ὀλίγων  
 45 τούτων ὁπόσοι μεμενέκασιν οὐ φοβηθέντες τὴν  
 κρίσιν οἱ ὑπηρέται ἀνέλεσθε τὴν πῆραν, ἣν ὁ  
 Κυνικὸς ἀπέρριψεν ἐν τῇ τροπῇ φέρ' ἴδω τί και  
 ἔχει ἡ που θέρμους ἡ βιβλίον ἡ ἄρτους τῶν  
 αὐτοπυριτῶν,

ΤΠΗΡΕΤΗΣ<sup>1</sup>

Οὐκ, ἀλλὰ χρυσίου τουτὶ καὶ μύρον καὶ μαχαί-  
 ριον κουρευτικὸν<sup>2</sup> καὶ κατοπτρον καὶ κύβους

ΦΙΛΟΣΟΦΙΑ

Εὖ γε, ὦ γενναῖε τοιαῦτα ἦν σοι τὰ ἐφόδια  
 τῆς ἀσκήσεως καὶ μετὰ τούτων ἡξίους λοιδορεῖ-  
 σθαι πᾶσιν καὶ τοὺς ἄλλους παιδαγωγεῖν,

ΠΑΡΗΣΙΑΔΗΣ

Τοιοῦτοι μὲν οὖν ὑμῖν οὗτοι χρὴ δὲ ὑμᾶς  
 σκοπεῖν ὅντινα τρόπον ἀγνοούμενα ταῦτα πεπαυ-  
 σεται καὶ διαγνωσονται οἱ εντυγχάνοντες, οἵτινες  
 οἱ ἀγαθοὶ αὐτῶν εἰσι καὶ οἵτινες αὐτὸν πάλιν οἱ τοῦ  
 ἐτέρου βίου

ΦΙΛΟΣΟΦΙΑ<sup>3</sup>

Σύ, ὦ Ἀλήθεια, ἐξεύρισκε ὑπὲρ σοῦ γὰρ τοῦτο  
 γένοιτ' ἂν, ὡς μὴ ἐπικρατῇ σου τὸ Ψεῦδος μηδὲ  
 ὑπὸ τῇ Ἀγνοίᾳ λανθάνωσιν οἱ φαῦλοι τῶν ἀν-  
 δρῶν σε τοὺς χρηστοὺς μεμιμημένοι

<sup>1</sup> ΤΠΗΡΕΤΗΣ A M H, cf. οἱ υπηρεται PAPP vulg

<sup>2</sup> καὶ μαχαίριον κουρευτικὸν A M H (κουρικὸν du Soul) καὶ  
 μαχαιριον θυτικὸν γ, not in β Cf Olympiodorus, *Vie*  
*Platon* 4

<sup>3</sup> ΦΙΛΟΣΟΦΙΑ Bekker, double point after βίον in I U

## THE DEAD COME TO LIFE

the wretches to a wretched end, so that they may not claim any part in things that are over their heads, false pretenders that they are' What is this? Are you running away? By Heaven, they are, most of them jumping over the cliffs! The Acropolis is empty except for these few who have remained because they did not fear the trial. Attendants, pick up the bag which the Cynic threw away in the rout. Come, let me see what is in it, probably lupines, or a book, or some whole wheat bread.

### ATTENDANT

No! gold—see here!—perfume, a razor, a mirror, and a set of dice!

### PHILOSOPHY

Good for you, my fine fellow! Were these your instruments for the mortification of the flesh, and did you think that with the aid of these you could abuse all mankind and instruct the rest of the world?

### FRANKNESS

Well, there you see what they are like. You must consider how all this is to stop going on unobserved, and how those who come into contact with them are to tell which of them are the good and which, on the contrary, the followers of the other life.

### PHILOSOPHY

Invent a plan, Truth, for it would be in your own interest to do so, in order that Falsehood may not prevail over you, and bad men, under the cloak of Ignorance, escape your eye when they imitate the good.

## THE WORKS OF LUCIAN

### ΑΛΗΘΕΙΑ

- 16 Ἐπ' αὐτῷ, εἰ δοκεῖ, Παρρησιάδῃ ποιησωμεθα τὸ τοιοῦτον, ἐπεὶ χρηστὸς ὥπται καὶ εὖνους ἡμῖν καὶ σέ, ὦ Φιλοσοφία, μάλιστα θαυμάζων, παραλαμβάντα μεθ' ἑαυτοῦ τὸν Ἐλεγχον ἅπασιν τοῖς φάσκουσι φιλοσοφεῖν ἐντυγχάνειν εἶθ' ὃν μὲν ἂν εὖρῃ γνήσιον ὡς ἀληθῶς φιλόσοφον, στεφανώσάτω θαλλοῦ στεφάνῳ καὶ εἰς τὸ Πρυτανεῖον καλεσάτω, ἣν δέ τινα—οἷοι πολλοὶ εἰσι—κατάράτω ἀνδρὶ ὑποκριτῇ φιλοσοφίας ἐντύχῃ, τὸ τριβῶμιον περισπάσας ἀποκείρατω τὸν πώγωνα ἐν χρῶ πάνυ τραγοκουρικῇ μαχαίρᾳ καὶ ἐπὶ τοῦ μετώπου στίγματα ἐπιβαλέτω ἢ ἐγκαυσάτω κατὰ τὸ μεσόφρυον ὃ δὲ τύπος τοῦ καυτήρος ἔστω ἀλὼ πηξ ἢ πίθηκος

### ΦΙΛΟΣΟΦΙΑ

Εὖ γε, ὦ Ἀλήθεια, φῆς ὃ δὲ ἔλεγχος, Παρρησιάδῃ, τοιόσδε ἔστω, οἷος ὃ τῶν αἰετῶν πρὸς τὸν ἥλιον εἶναι λέγεται, οὐ μὰ Δῖ' ὥστε κακείνους ἀντιβλέπειν τῷ φωτὶ καὶ πρὸς ἐκεῖνο δοκιμάζεσθαι, ἀλλὰ προθεῖς χρυσίον καὶ δόξαν καὶ ἡδονὴν ὃν μὲν ἂν αὐτῶν ἴδῃς ὑπερορῶντα καὶ μηδαμῶς ἐλκόμενον πρὸς τὴν ὄψιν, οὗτος ἔστω ὃ τῷ θαλλῷ στεφόμενος, ὃν δ' ἂν ἀτενὲς ἀποβλέποντα καὶ τὴν χεῖρα ὀρέγοντα ἐπὶ τὸ χρυσίον, ἀπάγειν ἐπὶ τὸ καυτήριον τοῦτον ἀποκείρας<sup>1</sup> πρότερον τὸν πώγωνα ὡς ἔδοξεν

### ΠΑΡΡΗΣΙΑΔΗΣ

- 47 Ἔσται ταῦτα, ὦ Φιλοσοφία, καὶ ὄψει αὐτίκα μάλα τοὺς πολλοὺς αὐτῶν ἀλωπεκίας ἢ πιθηκο-

<sup>1</sup> ἀποκείρας Fritzschē ἀποκείραντα γΝ ἀποκείραντας BU

# THE DEAD COME TO LIFE

## TRUTH

If you think best, let us empower Frankness himself to do this, since we have seen that he is honest and in sympathy with us, and that he particularly admires you, Philosophy—to take along Investigation and put himself in the way of all who claim to be philosophers. Then, whenever he finds a truly legitimate son of Philosophy, let him crown the man with a wreath of green olive and invite him to the Pivaneum,<sup>1</sup> and if he meets a scoundrel whose philosophy is but stage-play—there are many of that sort—let him tear his mantle, cut off his beard close to the skin with goat-shears, and stamp or brand a mark on his forehead, between the eyebrows, let the pattern of the brand be a fox or an ape.

## PHILOSOPHY

Good for you, Truth! Let the test, Frankness, be like the test of the eaglets against the sun. Not that they, like the eaglets, are to stare at the light and be put to the proof in that way, but set gold and fame and pleasure in their view, and whomsoever of them you see paying no attention and in no way attracted to the spectacle, let him be the one to wear the crown of green olive, but whomever you see gazing fixedly at the gold and reaching his hand out after it, hale him off to the branding-place, after first cutting off his beard in accordance with our decision.

## FRANKNESS

It shall be done, Philosophy. You shall very soon see most of them wearing the fox-brand or the ape-

<sup>1</sup> To be maintained at public expense, as Societes thought he should have been.

φόρους, ὀλίγους δὲ καὶ ἐστεφανωμένους εἰ βού-  
λεσθε μέντοι, κἀνταῦθα ὑμῖν ἀνάξω τινὰς ἤδη  
αὐτῶν

ΦΙΛΟΣΟΦΙΑ

Πῶς λέγεις, ἀνάξεις τοὺς φυγοντας,

ΠΑΡΡΗΣΙΑΔΗΣ

Καὶ μαλα, ἥνπερ ἡ ἱέρεια μοι εθελήσῃ προς-  
ὀλίγον χρῆσαι τὴν ὁρμιὰν ἐκείνην καὶ τὸ ἄγκι-  
στρον ὅπερ ὁ αλιεὺς ἀνέθηκεν ὁ ἐκ Πειραιῶς

ΙΕΡΕΙΑ

Ἴδου δὴ λαβέ, καὶ τον κάλαμόν γε αμα, ως  
πάντα ἔχῃς

ΠΑΡΡΗΣΙΑΔΗΣ

Οὐκοῦν, ὦ ἱέρεια, καὶ ἰσχάδας μοι τινὰς δὸς  
ανυσασα καὶ ὀλίγον τοῦ χρυσίου

ΙΕΡΕΙΑ

Λαμβανε

ΦΙΛΟΣΟΦΙΑ

Τί πρᾶττειν ἀνὴρ διανοεῖται, δελεασας το ἄγκι-  
στρον ἰσχάδι καὶ τῷ χρυσίῳ καθεζόμενος ἐπὶ το  
ἄκρον τοῦ τειχίου καθῆκεν εἰς τὴν πόλιν τί  
ταῦτα, ὦ Παρρησιάδη, ποιεῖς, ἡ που τοὺς λίθους  
ἀλιεύσειν διέγνωκας ἐκ τοῦ Πελασγικοῦ,

ΠΑΡΡΗΣΙΑΔΗΣ

Σιωπησον, ὦ Φιλοσοφία, καὶ τὴν ἄγραν περὶ  
μενε σὺ δέ, ὦ Πόσειδον ἀγρεῦ καὶ Ἀμφιτρίτη  
48 φίλη, πολλοὺς ἡμῖν ἀνάπεμπε τῶν ἰχθύων ἄλλ  
ὁρῶ τινα λάβρακα εὐμεγέθη, μᾶλλον δὲ χρύσοφρυν  
οὐκ, ἀλλὰ γαλεός ἐστιν πρόσεισι γοῦν τῷ ἀγκί-  
στρῳ κεχηνωσ ὥσφραται τοῦ χρυσίου πλησίον



## THE DEAD COME TO LIFE

brand, and but few crowned with wreaths If you like, however, I will bring you up some of them here and now

PHILOSOPHY

What ' you will bring up the runaways ?

FRANKNESS

Yes, indeed, if the priestess will be good enough to lend me for a moment that hook and line which the fisherman from the Penaeus dedicated

PRIESTESS

There, take it, and the rod too, so that you may have a complete outfit

FRANKNESS

And now, priestess, give me some figs quickly and a little of your gold

PRIESTESS

Take them

PHILOSOPHY

What does the man intend to do ? Baiting the hook with the fig and the gold, and taking his seat on the crest of the wall, he has made a cast into the town ' Why are you doing that, Frankness ? Have you made up your mind to fish up the stones out of the Pelasgicon ?

FRANKNESS

Hush, Philosophy, wait and see my catch Poseidon, god of fishermen, and dear Amphitrite, send us up quantities of fish ! Ah ! I see a fine big pike, or rather, a golden carp — No, it is a cat fish Anyhow, he is coming up to the hook with his mouth open He has scented the gold, now he is close by, he

ἤδη ἐστὶν ἔψαυσεν εἰληπται ἀνασπάσωμεν  
καὶ σύ, ὦ Ἐλεγχε, ἀνάσπα Ἐλεγχε,<sup>1</sup> συνεπι-  
λαβοῦ τῆς ὀρμιάς

## ΕΛΕΓΧΟΣ

Ἄνω ἐστὶ φέρ' ἴδω τίς εἶ, ὦ βέλτιστε ἰχθύων,  
κύων οὗτός γε<sup>2</sup> Ἡράκλεις τῶν ὀδόντων τί τοῦτο,  
ὦ γενναιότατε, εἰληψαι λιχνεύων περὶ τὰς πέ-  
τρας, ἔνθα λήσειν ἤλπισας ὑποδεδικώς, ἀλλὰ νῦν  
ἔση φανερός ἀπασιν ἐκ τῶν βραγχίων ἀπηρτη-  
μένος ἐξέλωμεν τὸ ἄγκιστρον καὶ τὸ δέλεαρ  
μὰ Δι' ἐπιεν<sup>3</sup> τουτὶ κενόν σοι τὸ ἄγκιστρον ἢ  
δ' ἰσχᾶς ἤδη προσέσχηται καὶ τὸ χρυσίον ἐν τῇ  
κοιλίᾳ

## ΠΑΡΡΗΣΙΑΔΗΣ

Ἐξεμεσάτω νῆ Δία, ὡς καὶ ἐπ' ἄλλους δελεάσω-  
μεν εὖ ἔχει τί φης, ὦ Διόγενες, οἶσθα τοῦτον  
ὅστις ἐστὶν, ἢ προσήκει τί σοι ἀνήρ,

## ΔΙΟΓΕΝΗΣ

Οὐδαμῶς

## ΠΑΡΡΗΣΙΑΔΗΣ

Τί οὖν, ποσού ἀξιον αὐτὸν χρή φάναι, ἐγὼ μὲν  
γὰρ δύ' ὀβολῶν πρόωγν αὐτὸν ἐτιμησάμην

## ΔΙΟΓΕΝΗΣ

Πολὺν λέγεις ἄβρωτός τε γάρ ἐστιν καὶ εἰδε-  
χθὴς καὶ σκληρὸς καὶ ἄτιμος ἄφες αὐτὸν ἐπὶ  
κεφαλὴν κατὰ τῆς πέτρας σὺ δὲ ἄλλον ἀνά-  
σπασον καθεὶς τὸ ἄγκιστρον ἐκεῖνο μέντοι ὅρα,  
ὦ Παρρησιάδη, μὴ καμπτόμενός σοι ὁ κάλαμος  
ἀποκλασθῇ

<sup>1</sup> ἀνάσπα Ἐλεγχε γ not in β, vulg

<sup>2</sup> κύων οὗτός γε γ, L Bos αὖν οὗτός γε γ not in β

<sup>3</sup> μα Δι' ἐπιεν γ, but after κοιλία after δέλεαρ A M H  
Previous edd omit β omits καὶ τὸ δέλεαρ ἄγκιστρον

## THE DEAD COME TO LIFE

struck, he is on, let's pull him up You pull too,  
Investigation Investigation, take hold of the line  
with me!

### INVESTIGATION

He is up! Come, let me see what you are, my  
good fish A dogfish!<sup>1</sup> Heracles, what teeth! How  
about it, my fine fellow? Caught, were you, go! man  
dizing about the rocks, where you hoped to slip  
under cover and keep out of sight? But now you  
will be in public view, hung up by the gills! Let  
us take out the hook and the bait No, by Zeus, he  
has swallowed it! Here is your hook, all bare, the  
fig and the gold are secure in his insides

### FRANKNESS

Let him spew them up, by Zeus, so that we may  
bait for others That's well What say you, Diogenes,  
do you know who this fellow is, and has he anything  
in common with you?

### DIOGENES

Not in the least!

### FRANKNESS

Well, how much ought we to call him worth? For  
my part, I valued him at two obols the other day

### DIOGENES

A high price He is inedible and ugly and tough  
and worthless Throw him down the cliff head first  
Let down your hook and pull up another But I  
say look out, Frankness, not to let your rod bend  
till it breaks

<sup>1</sup> i.e. a Cynic

## THE WORKS OF LUCIAN

ΠΑΡΡΗΣΙΑΔΗΣ

Θαρρει, ὦ Διόγενης κοῦφοί εἰσι καὶ τῶν  
ἁφύων ἐλαφρότεροι

ΔΙΟΓΕΝΗΣ

Νῆ Δί, αφυέστατοί γε ἀνάσπα δὲ ὁμως

ΠΑΡΡΗΣΙΑΔΗΣ

49 Ἴδου τις ἄλλος υπόπλατος ὥσπερ ημίτομος  
ιχθυς πρόσσειν, ψῆττά τις, κεχηνῶς εἰς τὸ ἄγκι-  
στρον κατεπιεν, ἔχεται, ανεσπάσθω τίς ἐστιν,

ΕΛΕΓΧΟΣ

Ὁ Πλατωνικός εἶναι λεγων

ΠΑΡΡΗΣΙΑΔΗΣ

Καὶ συ, ὦ καταρατε, ἡκεις ἐπὶ τὸ χρυσίον, τί  
φῆς, ὦ Πλάτων, τι ποιῶμεν αὐτόν,

ΠΛΑΤΩΝ

50 Ἄπο τῆς αὐτῆς πέτρας καὶ οὗτος ἐπ' ἄλλον  
καθείσθω

ΠΑΡΡΗΣΙΑΔΗΣ

Καὶ μὴν ορῶ τινα πάγκαλον προσιόντα, ὡς ἂν  
ἐν βυθῷ δόξειεν, ποικίλον τὴν χροάν, ταινίας  
τινὰς ἐπὶ τοῦ νώτου ἐπιχρύσους ἔχοντα ὁρᾷς, ὦ  
Ἐλεγχε,

ΕΛΕΓΧΟΣ

Ὁ τὸν Ἀριστοτέλη προσποιούμενος οὗτός  
ἐστιν

# THE DEAD COME TO LIFE

FRANKNESS

Have no fear, Diogenes They are light, and pull no harder than weakfish <sup>1</sup>

DIOGENES

Ave, they are mighty weak, for certain, pull them up however

FRANKNESS

See! Here comes another fish that looks like a plate,<sup>2</sup> as if he were sliced lengthways, a sort of flatfish, opening his mouth for the hook He has swallowed it, he is caught Up with him! What is he?

INVESTIGATION

The kind that styles itself Platonic

FRANKNESS

So you came to get the gold too, confound you? What do you say, Plato? What are we to do with him?

PLATO

Over the same cliff with him! Let down for another

FRANKNESS

Ah, I see a very handsome one coming up, as far as can be judged in the deep water, of many colours, with golden stripes on his back <sup>3</sup> Do you see him, Investigation?

INVESTIGATION

He is the kind that claims the name of Aristotle

<sup>1</sup> Lucian puns upon *αφύη* (a small fish, sprat) and *αφύης* (dull stupid)

<sup>2</sup> The pun here is upon *πλατων* and *πλατύς* (flat)

<sup>3</sup> The Peripatetics were criticized for love of gay clothing and gold

# THE WORKS OF LUCIAN

ΠΑΡΡΗΣΙΑΔΗΣ<sup>1</sup>

Ἦλθεν, εἶτα πάλιν ἄπεισιν περισκοπεῖ<sup>2</sup> ἀκριβῶς, αὐθις ἐπανήλθεν, ἔχανεν, εἴληπται, ἀνιμήσθω

ΑΡΙΣΤΟΤΕΛΗΣ

Μὴ ἀνέρη με, ὦ Παρρησιάδη, περὶ αὐτοῦ ἀγνοῶ γὰρ ὅστις ἐστίν

ΠΑΡΡΗΣΙΑΔΗΣ

51 Οὐκοῦν καὶ οὗτος, ὦ Ἀριστότελες, κατὰ τῶν πετρῶν ἀλλ' ἦν ἰδού, πολλοὺς που τοὺς ἰχθύς ὁρῶ κατὰ ταῦτόν ὁμόχροας, ἀκανθώδεις καὶ τὴν ἐπιφάνειαν ἐκτετραχυσμένους, ἐχίνων δυσληπτοτέρους ἢ που σαγήνης ἐπ' αὐτοὺς δεήσει,

ΦΙΛΟΣΟΦΙΑ

Ἄλλ' οὐ πάρεστιν ἱκανὸν εἰ καὶ ἓνα τινὰ ἐκ τῆς ἀγέλης ἀνασπάσαιμεν ἥξει δὲ ἐπὶ τὸ ἄγκιστρον δηλαδὴ ὅς ἂν αὐτῶν θρασύτατος ἦ

ΕΛΕΓΧΟΣ

Κάθες, εἰ δοκεῖ, σιδηρώσας γε πρότερον ἐπὶ πολὺ τῆς ὀρμιᾶς, ὥς μὴ ἀποπρίσῃ τοῖς ὁδοῦσι καταπιῶν τὸ χρυσίον

ΠΑΡΡΗΣΙΑΔΗΣ

Καθῆκα καὶ σὺ δέ, ὦ Πρόσειδον, ταχεῖαν ἐπιτέλει τὴν ἄγραν βαβαί, μάχονται περὶ τοῦ δελέατος, καὶ οἱ μὲν συνάμα πολλοὶ περιτρώγουσι τὴν ἰσχάδα, οἱ δὲ προσφύντες ἔχονται τοῦ χρυσίου εὐ ἔχει περιεπάρη τις μάλα καρτερός φέρ' ἴδω τίνος ἐπώνυμον σεαυτὸν εἶναι λέγεις,

<sup>1</sup> PAPP A M H no change of speaker in MSS  
περισκοπεῖ Seybold, Fritzsche περισκόπει MSS

<sup>3</sup> ΦΙΛ. A M H double point after δεήσει in Γ

# THE DEAD COME TO LIFE

## FRANKNESS

He came up and then swam away again He is making a careful survey Now he has come back again, he has opened his mouth, he is caught Up with him

## ARISTOTLE

Don't ask me about him, Frankness I don't know who he is

## FRANKNESS

Then he too shall go over the cliff, Aristotle But look here! I see a great number of fish closely alike in colour, spiny and rough-skinned, harder to grasp than sea-urchins<sup>1</sup> Shall we need a seine for them?

## PHILOSOPHY

But we haven't any It will be enough if we land only one out of the school The one that comes to the hook will of course be the boldest of them

## INVESTIGATION

Let down your line, if you want, but first aim it with iron for some distance, so that he may not saw it off with his teeth after he has swallowed the gold

## FRANKNESS

It is down Poseidon, grant us a quick catch! Aha! they are fighting over the bait, some are nibbling the fig in schools and some have taken firm hold of the gold Good! A very powerful one is on the hook! Come, let me see whose namesake you

<sup>1</sup> Stoics, then the most numerous school They themselves were uncouth, and their doctrines spiny

## THE WORKS OF LUCIAN

καίτοι γελοῖός εἰμι αναγκάζων ἰχθὺν λαλεῖν  
ἄφωνοι γὰρ οὗτοί γε ἀλλὰ σύ, ὦ Ἐλεγχε, εἰπέ  
όντινα εχει διδάσκαλον αὐτοῦ

ΕΛΕΓΧΟΣ

Χρύσιππον τουτονί

ΠΑΡΡΗΣΙΑΔΗΣ

Μαυθάνω διότι χρυσίον προσῆν, οἶμαι, τῷ  
ονόματι σὺ δ' οὖν, Χρύσιππε, πρὸς τῆς Ἀθηνᾶς  
εἰπέ, οἶσθα τοὺς ἄνδρας ἢ τοιαῦτα παραινεῖς  
αὐτοῖς ποιεῖν,

ΧΡΥΣΙΠΠΟΣ

Νη Δί, ὑβριστικὰ ἐρωτᾷς, ὦ Παρρησιάδη,  
προσῆκειν τι ἡμῖν ὑπολαμβάνων τοιούτους ὄντας

ΠΑΡΡΗΣΙΑΔΗΣ

Εὐ γε, ὦ Χρύσιππε, γενναῖος εἶ οὗτος δὲ καὶ  
αὐτὸς ἐπὶ κεφαλὴν μετὰ τῶν ἄλλων, ἐπεὶ καὶ  
ἀκανθώδης ἐστί, καὶ δέος μὴ διαπαρῇ τις τὸν  
λαιμὸν ἐσθίων

ΦΙΛΟΣΟΦΙΑ

- 52 "Αλις, ὦ Παρρησιάδη, τῆς ἄγρας, μη καί τίς  
σοι, οἷοι πολλοί εἰσιν, οἷχεται ἀποσπάσας τὸ  
χρυσίον καὶ τὸ ἄγκιστρον, εἰτά σε ἀποτίσαι τῇ  
ιερείᾳ δεήσῃ ὥστε ἡμεῖς μὲν ἀπίωμεν περι  
πατήσουσαι καιρὸς δὲ καὶ ὑμᾶς ἀπιέναι ὅθεν  
ἤκετε, μὴ καὶ ὑπερήμεροι γενησθε τῆς προ  
θεσμίας σφὼ δέ, σὺ καὶ ὁ Ἐλεγχος, ὦ Παρ  
ρησιάδη, ἐν κύκλῳ ἐπὶ πάντας αὐτοὺς ἰόντες ἢ  
στεφανοῦτε ἢ ἐγκάετε, ὡς ἔφην



## THE DEAD COME TO LIFE

say you are But it is silly of me to try to make a fish talk, these anyhow are certainly dumb! Come, Investigation, tell us whom he has for master

### INVESTIGATION

Chrysippus here

### FRANKNESS

I understand because there was gold in the name, I take it Well, Chrysippus, in the name of the Goddess of Wisdom tell us, do you know these fellows, and do you advise them to do as they do?

### CHRYSIPPUS

By Zeus, your questions are insulting, Frankness, if you imply that we have anything in common with that sort

### FRANKNESS

Good, Chrysippus that is handsome of you He too shall go head first after the rest, as he is spiny and there is danger that anyone who should try to eat him might get a hole in his gullet

### PHILOSOPHY

Enough of fishing, Frankness One of them—there are many capable of it—may snatch off the gold and the hook and make away with them, and then you will have to settle with the priestess So let us go away to take our stroll, and as for you (*to the PHILOSOPHERS*), it is high time you went where you came from, that you may not overstay you leave Frankness, you and Investigation seek them all out on every hand and either crown or brand them, as I said

## THE WORKS OF LUCIAN

### ΠΑΡΡΗΣΙΑΔΗΣ

Ἔσται ταῦτα, ὦ Φιλοσοφία χαίρετε, ὦ βέλ-  
τιστοι ἀνδρῶν ἡμεῖς δὲ κατίωμεν, ὦ Ἐλεγχε,  
καὶ τελῶμεν τὰ παρηγγελμένα

### ΕΛΕΓΧΟΣ

Ποῖ δὲ καὶ πρῶτον ἀπιέναι δεήσει, μὲν εἰς τὴν  
Ἀκαδημίαν ἢ εἰς τὴν Στοάν ἢ<sup>1</sup> ἀπὸ τοῦ Λυκείου  
ποιησώμεθα τὴν ἀρχήν,

### ΠΑΡΡΗΣΙΑΔΗΣ

Οὐδὲν διοίσει τοῦτο πλὴν οἶδά γε ἐγὼ ὥς  
όποι ποτ' ἂν ἀπέλθωμεν, ὀλίγων μὲν τῶν στε-  
φάνων, πολλῶν δὲ τῶν καυτηρίων δεησόμεθα

<sup>1</sup> ἢ Seybold not in MSS

## THE DEAD COME TO LIFE

FRANKNESS

It shall be done, Philosophy Good-bye, gentlemen Let us go down into the town Investigation, and carry out our orders

INVESTIGATION

Where shall we go first? To the Academy, or to the Porch? Or shall we begin with the Lyceum?

FRANKNESS

It will make no difference I am sure, however, that wherever we go we shall need few crowns of olive, but many brands



## THE DOUBLE INDICTMENT

Again we have a reply to criticism, this time largely of an aesthetic nature. Lucian had been assailed from both sides by the rhetoricians for abandoning speech making and essay writing and going over to dialogue, consecrated, since Plato's time, to the service of Philosophy, and by the philosophers for not handling dialogue in the traditional way. It is the usual reception accorded to innovators. Lucian's response is characteristically novel and effective. Using the form which he is censured for employing in precisely the way that he is censured for employing it, he insinuates himself into the favour of his audience by taking them first to Heaven to overhear a conversation between Zeus and Hermes, then in company with Hermes and Justice to the Areopagus, where Justice, after a brief and amusing colloquy with Pan, presides over a series of mock trials (always a delectable entertainment to Greeks), culminating in the two that give the piece its name, *Lucian v Oratory* and *Lucian v Dialogue* from which his audience is delighted to see him come off triumphant. The result is that rhetoric and philosophy *à la mode*, who have brought him before the bar of public opinion, are laughed out of court.

The Dialogue was composed, Lucian tells us (§ 32), when he was about forty years old, therefore probably not far from the year 165 A D.

## ΔΙΣ ΚΑΤΗΓΟΡΟΥΜΕΝΟΣ<sup>1</sup>

ΖΕΙΣ

- 1 Ἄλλ' επιτριβεῖεν ὅποσοι τῶν φιλοσόφων παρὰ μόνοις τὴν εὐδαιμονίαν φασὶν εἶναι τοῖς θεοῖς εἰ γοῦν ἤδεσαν ὅποσα τῶν ἀνθρώπων ἔνεκα πάσχομεν, οὐκ ἂν ἡμᾶς τοῦ νέκταρος ἢ τῆς ἀρβροσίας ἐμακάριζον Ὀμήρῳ πιστεύσαντες ἀνδρὶ τυφλῷ καὶ γόητι, μάκαρας ἡμᾶς καλοῦντι καὶ τὰ ἐν οὐρανῷ διηγουμένῳ, ὃς οὐδὲ τὰ ἐν τῇ γῇ καθορᾶν ἐδύνατο αὐτίκα γέ τοι ὁ μὲν Ἥλιος οὔτοσὶ ζευξάμενος τὸ ἄρμα πανήμερος τὸν οὐρανὸν περιπολεῖ πῦρ ἐνδεδυκώς καὶ τῶν ἀκτινῶν ἀποστίλβων, οὐδ' ὅσον κνήσασθαι τὸ οὖς, φασί, σχολὴν ἄγων ἣν γάρ τι καὶ ὀλίγον ἐπιρραθυμήσας λάθῃ, ἀφηγιάσαντες οἱ ἵπποι καὶ τῆς οδοῦ παρατραπόμενοι κατέφλεξαν τὰ πάντα ἢ Σελήνην δὲ ἄγρυπνος καὶ αὐτὴ περίευσιν φαίνουσα τοῖς κωμάζουσιν καὶ τοῖς ἄωρὶ ἀπὸ τῶν δείπνων ἐπανιούσιν ὁ Ἀπόλλων τε αὐτοῖς πολυπράγμονα τὴν τέχνην ἐπανελόμενος ὀλίγου δεῖν τὰ ὦτα ἐκκεκώφηται πρὸς τῶν ἐνοχλούντων κατὰ χρεῖαν τῆς μαντικῆς, καὶ ἄρτι μὲν αὐτῷ ἐν Δελφοῖς ἀναγκαῖον εἶναι, μετ' ὀλίγον δὲ εἰς Κολοφῶνα θεῖ, καὶ κεῖθεν εἰς Ξάνθον μεταβαίνει καὶ δρομαῖος

Available in photographs Γ, UPN

<sup>1</sup> ΔΙΣ ΚΑΤΗΓΟΡΟΥΜΕΝΟΣ Η ΔΙΚΑΣΤΗΡΙΑ β

## THE DOUBLE INDICTMENT

### ZEUS

PLAGUE take all philosophers who say that bliss is to be found only among the gods! If they but knew all that we endure for the sake of men, they would not envy us our nectar and ambrosia, putting their trust in Homer, a blind man and a fraud, who called us blissful and told about what is in heaven when he could not even see what is on earth. Here is an example right at hand. Helios puts his team to his chariot and traverses the sky all day long, clad in a garment of fire and resplendent with rays, not even getting leisure enough to scratch his ear, as they say for if he unconsciously relaxes the least bit, his horses run away, turn out of the road, and burn everything up. Selene, too, goes about without a wink of sleep, giving light to night rosters and people returning late from dinners. Apollo, again, has taken up a very active profession, and has been deafened almost completely by people besetting him with requests for prophecies. One moment he has to be in Delphi, the next, he runs to Colophon, from there he crosses to Xanthus, and again at full speed

αὐθις εἰς Δῆλον ἢ εἰς Βραγχιδας καὶ ὅλως ἐνθα  
 ἂν ἡ πρόμαντις πιούσα τοῦ ἱεροῦ νάματος καὶ  
 μασησαμένη τῆς δάφνης καὶ τὸν τρίποδα δια-  
 σείσασα κελεύῃ παρῆναι, ἄοκνον χρὴ αὐτίκα  
 μιλα παρεστάναι συνείροντα τοὺς χρησμούς ἢ  
 οἴχεσθαι οἱ τὴν δόξαν τῆς τέχνης ἐὼ γὰρ  
 λέγειν ὅποσα ἐπὶ πείρα τῆς μαντικῆς ἐπιτεχνῶν-  
 ται αὐτῷ ἀρνεῖα κρέα καὶ χελώνας εἰς τὸ αὐτὸ  
 ἔφοντες, ὥστε εἰ μὴ τὴν ρῖνα ὀξύς ἦν, καὶ  
 ἀπῆλθεν αὐτοῦ ὁ Λυδὸς καταγελῶν ὁ μὲν γὰρ  
 Ἀσκληπιὸς ὑπὸ τῶν νοσοῦντων ἐνοχλούμενος  
 “ὄρῃ τε δεινὰ θιγγανεῖ τε ἀηδέων ἐπ’ ἄλλοτρίησί  
 τε συμφορῇσιν ἰδίας καρποῦνται λύπας” τί γὰρ  
 ἂν ἡ<sup>1</sup> τοὺς Ἀνέμους φυτουργοῦντας λέγοιμι καὶ  
 παραπέμποντας τὰ πλοῖα καὶ τοῖς λικμῶσιν  
 ἐπιπνέοντας, ἢ τὸν Ὕπνον ἐπὶ πάντας πετόμενον,  
 ἢ τὸν Ὀνειρον μετὰ τοῦ Ὕπνου διανυκτερεύοντα  
 καὶ ὑποφητεύοντα αὐτῷ, πάντα γὰρ ταῦτα ὑπὸ  
 φιλανθρωπίας οἱ θεοὶ πονοῦσιν, πρὸς τὸν ἐπὶ τῆς  
 γῆς βίον ἑκαστος<sup>2</sup> συντελοῦντες

- 2 Καίτοι τὰ μὲν τῶν ἄλλων μέτρια ἐγὼ δὲ αὐτὸς  
 ὁ πάντων βασιλεὺς καὶ πατὴρ ὅσας μὲν ἀηδίας  
 ἀνέχομαι, ὅσα δὲ πράγματα ἔχω πρὸς τοσαύτας  
 φροντίδας διηρημένος ὧ πρῶτα μὲν τὰ τῶν  
 ἄλλων θεῶν ἔργα ἐπισκοπεῖν ἀναγκαῖον ὅποσοι  
 τι ἡμῖν συνδιαπράττουσι τῆς ἀρχῆς, ὥς μὴ βλα-  
 κεύωσιν ἐν αὐτοῖς, ἔπειτα δὲ καὶ αὐτῷ μυρία  
 ἅττα πράττειν καὶ σχεδὸν ἀνέφικτα ὑπὸ λεπτό-  
 τητος οὐ γὰρ μόνον τὰ κεφάλαια ταῦτα τῆς

<sup>1</sup> ἢ C F Heilmann (and Ψ ?) εἰ γUN

<sup>2</sup> ἑκαστος Cobet (ἐκαστός τι) ἑκαστοὶ β, ἐκάστοις γ



## THE DOUBLE INDICTMENT

to Delos or to Bianchidae. In a word, wherever his prophetess, after drinking from the holy well and chewing laurel and setting the tripod ashike, bids him appear, there is no delaying—he must present himself immediately to reel off his prophecies, or else it is all up with his reputation in the profession. I say nothing of the devices they get up to test his powers of divination, cooking mutton and turtle together, so that if he had not a good nose, that Lydian would have gone off laughing at him<sup>1</sup>. As for Asclepius, he is pestered by the sick. “Due sights he sees, and touches what he loathes, and in the woes of others finds a crop of sorrow for himself.”<sup>2</sup> Why should I refer either to the Winds, that aid the crops and speed the ships on their courses and blow upon the winnowers, or to Sleep, that wings his way to everyone, or to Jack-of-dreams, that keeps vigil all night long with Sleep and serves as his interpreter? All this work the gods do out of love for man, each contributing to life on earth.

And yet the others are not so badly off in comparison with myself. I am the monarch and father of all—but how many discomforts I put up with and how many bothers I have, distracted as I am by such a number of things to think of! First, I must oversee the work of all the other gods who help me in any way in administering my sovereignty, in order that they may not be remiss in it. Then I myself have to do any number of tasks that are almost impossible to carry out on account of their minuteness, for it is not to be supposed that I

<sup>1</sup> Croesus, who got up the device, according to Herodotus, to see which oracle was the most trustworthy (Herod. 1, 46–49)

<sup>2</sup> Hippocrates *de Flatibus*, 1, 6, said of the physician

διοικήσεως, νετούς καὶ χαλάζας καὶ πνεύματα καὶ ἀστραπὰς αὐτὸς οἰκονομησάμενος καὶ διατάξας πέπαυμαι τῶν ἐπὶ μέρους φροντίδων ἀπηλλαγμένος, ἀλλὰ με δεῖ καὶ ταῦτα μὲν ποιεῖν ἀποβλέπειν δὲ κατὰ τὸν αὐτὸν χρόνον ἅπαντα· χόσε καὶ πάντα ἐπισκοπεῖν ὥσπερ τὸν ἐν τῇ Νεμέᾳ βουκόλον, τοὺς κλέπτοντας, τοὺς ἐπιорκοῦντας, τοὺς θύοντας, εἴ τις ἔσπεισε, πόθεν ἡ κυῖσα καὶ ὁ καπνὸς ἀνέρχεται, τις νοσῶν ἢ πλέων ἐκάλεσεν, καὶ τὸ πάντων ἐπιπονώτατον, ὅφ' ἓνα καιρὸν ἔν τε Ὀλυμπίᾳ τῇ ἐκατόμβῃ παρεῖναι καὶ ἐν Βαβυλῶνι τοὺς πολεμοῦντας ἐπισκοπεῖν καὶ ἐν Γέταις χαλαζᾶν καὶ ἐν Αἰθίοψιν εὐωχεῖσθαι.

Τὸ δὲ μεμψίμοιρον οὐδὲ οὕτω διαφυγεῖν ῥάδιον, ἀλλὰ πολλάκις οἱ μὲν ἄλλοι θεοὶ τε καὶ ἀνέρες ἱπποκορυσταὶ εὐδουσι παννύχιοι, τὸν Δία δὲ ἐμὲ οὐκ ἔχει νήδυμος ὕπνος· ἦν γάρ τί που καὶ μικρὸν ἐπινυστάσωμεν, ἀληθῆς εὐθύς ὁ Ἐπίκουρος, ἀπρονοήτους ἡμᾶς ἀποφαίνων τῶν ἐπὶ γῆς πραγμάτων καὶ ὁ κίνδυνος οὐκ εὐκαταφρόνητος εἰ ταῦτα οἱ ἄνθρωποι πιστεύουσιν αὐτῷ, ἀλλ' ἀστεφάνωτοι μὲν ἡμῖν οἱ ναοὶ ἔσονται, ἀκνίσωτοι δὲ αἱ ἀγυιαί, ἄσπονδοι δὲ οἱ κρατῆρες, ψυχροὶ δὲ οἱ βωμοί, καὶ ὅλως ἄθρυτα καὶ ἀκαλλιέργητα πάντα<sup>1</sup> καὶ ὁ λιμὸς πολὺς· τοιγαροῦν ὥσπερ οἱ κυβερνήται ὑψηλὸς μόνος ἐπὶ τῆς πρύμνης ἔστηκε τὸ πηδάλιον ἔχων ἐν ταῖν χερσίν, καὶ οἱ μὲν ἐπιβάται μεθύοντες εἰ τύχοι ἐγκαθεύδουσιν,

<sup>1</sup> πάντα Guyet not in MSS

## THE DOUBLE INDICIMENT

simply manage and direct in person the principal features of my administration, such as rain, hail, wind, and lightning, and that then I am through, being dispensed from thinking of details. No, not only must I do all that, but I must look in all directions at the same time and keep an eye on everybody, just like the herdsman at Nemea,<sup>1</sup> to see who is stealing, who is committing perjury, who is offering sacrifice, whether anybody has poured a drink-offering, from what quarter the steam and the smoke of burnt-offerings rise, who has called upon me in sickness or at sea. What is most laborious of all, at one and the same moment I must attend the great sacrifice at Olympia, keep an eye on the armies at war near Babylon, send hail in the country of the Getae, and attend a banquet among the Ethiopians.

At that, it is not easy to escape criticism. It often happens that the others, "the gods and the warriors crested with horse-tails, sleep all through the night, while I, though Zeus, am not "held in the sweetness of slumber,"<sup>2</sup> for if I drowse off, even for an instant, Epicurus is instantly confirmed in his assertion that we exercise no providence over what happens on earth. And we cannot make light of the danger if men are going to take his word for this: our temples will have no wreaths, our wayside shrines no savoury steam, our wine-bowls no drink-offerings, our altars will be cold, and in short there will be general dearth of sacrifices and oblations, and famine will be rife. For that reason, like the master of a ship, I stand by myself high up on the stern with the tiller in my hands, and everybody else aboard gets drunk, perhaps, and goes to sleep, whereas I,

<sup>1</sup> Argus

<sup>2</sup> Partial paraphrase of *Iliad* 2, 1-2

## THE WORKS OF LUCIAN

ἐγὼ δὲ ἄγρυπνος καὶ ἀσιτος ὑπὲρ ἀπάντων  
 “μερμηρίζω κατὰ φρένα καὶ κατὰ θυμόν” μόνω  
 τῷ δεσπότῃ εἶναι δοκεῖν τετιμημένος ὥστε  
 ἡδέως ἂν ἐροίμην τοὺς φιλοσοφους, οἱ μόνους  
 τοὺς θεοὺς εὐδαιμονίζουσιν, πότε καὶ σχολάζειν  
 ἡμᾶς τῷ νέκταρι καὶ τῇ ἀμβροσίᾳ νομίζουσι μυρία  
 ὅσα ἔχοντας πράγματα

Ἴδού γέ τοι ὑπ’ ἀσχολίας τοσαύτας ἐώλους  
 δίκας φυλάττομεν ἀποκειμένας ὑπ’ εὐρώτος ἤδη  
 καὶ αραχνίων διεφθαρμένας, καὶ μάλιστα ὁπόσαι  
 ταῖς ἐπιστήμας καὶ τέχναις πρὸς ἀνθρώπους  
 τιμὰς συνεστᾶσιν, πάνυ παλαιὰς ἐνίας αὐτῶν  
 οἱ δὲ κεκράγασιν ἀπανταχόθεν καὶ ἀγανακτοῦσιν  
 καὶ τὴν δίκην ἐπιβοῶνται καμὲ τῆς βραδυτήτος  
 αἰτιῶνται, ἀγνοοῦντες ὥς οὐκ ὀλιγωρία τὰς κρί-  
 σεις ὑπερημέρους συνέβη γενέσθαι, ἀλλ’ ὑπὸ τῆς  
 εὐδαιμονίας ἥ συνεῖναι ἡμᾶς ὑπολαμβάνουσιν  
 τοῦτο γὰρ τὴν ἀσχολίαν καλοῦσι

### ΕΡΜΗΣ

Καὐτός, ὦ Ζεῦ, πολλὰ τοιαῦτα ἐπὶ τῆς γῆς  
 ἀκούων δυσχεραινόντων λέγειν πρὸς σέ οὐκ ἐτόλ-  
 μων ἐπεὶ δὲ συ περὶ τούτων τοὺς λόγους ἐνέ-  
 βαλες, καὶ δὴ λέγω πάνυ ἀγανακτοῦσιν, ὦ  
 πάτερ, καὶ σχετλιάζουσιν καὶ εἰς τὸ φανερόν μὲν  
 οὐ τολμῶσι λέγειν, ὑποτονθορίζουσιν δὲ συγκε-  
 κυφότες αἰτιώμενοι τὸν χρόνον οὗς ἔδει πάλαι  
 τὰ καθ’ αὐτοὺς εἰδότας στέργειν ἕκαστον τοῖς  
 δεδικασμένοις

### ΖΕΥΣ

Τί οὖν, ὦ Ἑρμῇ, δοκεῖ, προτίθεμεν αὐτοῖς  
 ἀγορὰν δικῶν, ἥ θέλεις εἰς νέωτα παραγγελοῦμεν,

## THE DOUBLE INDICTMENT

without closing my eyes or eating, "ponder in heart and in soul" <sup>1</sup> for the benefit of all, rewarded only by being considered captain. So I should like to ask the philosophers, who say that only the gods are happy, when they suppose we really find leisure for our nectar and our ambrosia in the midst of our countless bothers.

Now, here is a case in point: for lack of spare time we are keeping all these stale lawsuits filed away, already spoiled by mildew and spiders' webs, especially those brought against certain persons by the sciences and the arts—some of these are very antiquated <sup>2</sup>. People are making an outcry on all sides and losing patience and hurling reproaches at Justice and blaming me for my slowness, not knowing that the hearings have not been postponed, as it happens, on account of our negligence, but on account of the bliss in which they imagine we exist for that is what they call our press of business.

### HERMES

I myself hear a great many complaints of that sort on earth, Zeus, but I did not venture to mention them to you. Now, however, I shall do so, as you began the discussion of this topic. They are indeed out of patience and indignant, father, and although they do not venture to talk openly, they put their heads together and grumble, finding fault with the delay. These men should have known long ago how things stood with them and should have acquiesced in the verdict in each case.

### ZEUS

Well, what do you think, Hermes? Shall we open a session of court for them, or do you wish we should announce it for next year?

<sup>1</sup> *Iliad* 2, 3. What these are becomes clear later (p. 109).

# THE WORKS OF LUCIAN

## ΕΡΜΗΣ

Οὐ μὲν οὖν, ἀλλὰ ἤδη προθῶμεν

## ΖΕΥΣ

Οὕτω ποίει σὺ μὲν κήρυττε καταπτάμενος ὅτι ἀγορὰ δικῶν ἔσται κατὰ τάδε πάντας ὅπόσοι τὰς γραφὰς ἀπενηνόχασιν, ἥκειν τήμερον εἰς Ἄρειον πάγον, ἐκεῖ δὲ τὴν μὲν Δίκην ἀποκληροῦν σφίσι τὰ δικαστήρια κατὰ λόγον τῶν τιμημάτων ἐξ ἀπάντων Ἀθηναίων εἰ δέ τις ἄδικον οἶοιτο γεγενῆσθαι τὴν κρίσιν, ἐξεῖναι ἐφέντι ἐπ' ἐμὲ δικάζεσθαι ἐξ ὑπαρχῆς, ὡς εἰ μὴδὲ τὸ παράπαν ἐδεδίκαστο σὺ δέ, ὦ θύγατερ, καθεζομένη παρὰ τὰς σεμνὰς θεὰς ἀποκλήρου τὰς δίκας καὶ ἐπισκόπει τοὺς δικάζοντας

## ΔΙΚΗ

Αὐθις εἰς τὴν γῆν, ἵν' ἐξελαυνομένη πρὸς αὐτῶν δραπετεύω πάλιν ἐκ τοῦ βίου τὴν Ἀδικίαν ἐπιγελῶσαν οὐ φέρουσα,

## ΖΕΥΣ

Χρηστὰ ἐλπίζειν σε δεῖ πάντως γὰρ ἤδη πεπείκασιν αὐτοὺς οἱ φιλόσοφοι σὲ τῆς Ἀδικίας προτιμᾶν, καὶ μάλιστα ὁ τοῦ Σωφρονίσκου τὸ δίκαιον ὑπερεπαινέσας καὶ ἀγαθῶν τὸ μέγιστον ἀποφήνας

## ΔΙΚΗ

Πάνυ γοῦν ὃν φῆς αὐτὸν ἐκείνουν ὥνησαν οἱ περὶ ἐμοῦ λόγοι, ὃς παραδοθεὶς τοῖς ἔνδεκα καὶ εἰς τὸ δεσμωτήριον ἐμπεσὼν ἔπιεν ἄθλιος τοῦ κωνείου, μὴδὲ τὸν ἀλεκτρυόνα τῷ Ἀσκληπιῷ

# THE DOUBT INDICTMENT

HERMES

No, indeed, let us open it now

ZEUS

Do so Fly down and proclaim that there will be a session of court under the following regulations All who have entered suit are to come to the Areopagus to-day, at that place Justice is to empanel juries for them out of the entire body of Athenians, the number of jurymen to depend upon the penalty involved, and if anyone thinks that his hearing has been unjust, he is to be allowed to appeal to me and have the case tried afresh, just as if it had not been tried at all (To JUSTICE) Daughter, take your place beside the Dread Goddesses,<sup>1</sup> empanel the juries and have an eye on the trials

JUSTICE

Back to earth once more, to be driven off by them and to flee from the world again because I cannot stand being laughed at by Injustice ?

ZEUS

You must be of good hope Certainly by now the philosophers have persuaded them to regard you more highly than Injustice, especially the son of Sophroniscus,<sup>2</sup> who praised just dealing to the skies and declared it the greatest of blessings

JUSTICE

Truly the very man you mention profited greatly by his talk about me ! He was handed over to the Eleven, thrown into prison, and drank hemlock, poor fellow, before he had even paid that cock to

<sup>1</sup> The Eumenides, since the trial of Orestes had an altar on the Areopagus

<sup>2</sup> Socrates

# THE WORKS OF LUCIAN

αποδεδωκώς παρὰ τοσοῦτον υπερέσχον οἱ κατ' ἡγοροὶ τὰναντία περὶ τῆς Ἀδικίας φιλοσοφούντες

## ΖΕΙΣ

6 Ξένα ἐτι τοῖς πολλοῖς τὰ τῆς φιλοσοφίας ἦν τότε, καὶ ὀλίγοι ἦσαν οἱ φιλοσοφούντες, ὥστε εἰκότως εἰς τὸν Ἄνυτον καὶ Μέλητον ἔρρεπεν τὰ δικαστήρια τὸ δε νῦν εἶναι, οὐχ ὁρᾷς ὅσοι τρίβωνες καὶ βακτηρίαι καὶ πῆραι, καὶ ἀπανταχοῦ πωγων βαθὺς καὶ βιβλίον ἐν τῇ ἀριστερᾷ, καὶ πάντες υπὲρ σοῦ φιλοσοφοῦσι, μεστοὶ δὲ οἱ περὶ πατοὶ κατὰ ἰλας καὶ φάλαγγας ἀλλήλοις ἀπαντώντων, καὶ οὐδεὶς ὅστις οὐ τρόφιμος τῆς ἀρετῆς εἶναι δοκεῖν βούλεται πολλοὶ γοῦν τὰς τέχνας ἀφέντες ἅς εἶχον τέως, ἐπὶ τὴν πῆραν ἄξαντες καὶ τὸ τριβωνιον, καὶ τὸ σῶμα πρὸς τὸν ἥλιον εἰς τὸ Αἰθιοπικὸν ἐπιχράναντες αὐτοσχέδιοι φιλόσοφοι ἐκ σκυτοτόμων ἢ τεκτόνων περινοστοῦσι σὲ καὶ τὴν σὴν ἀρετὴν ἐπαινοῦντες ὥστε κατὰ τὴν παροιμίαν, θᾶπτον ἂν τις ἐν πλοίῳ πεσὼν διαμάρτοι ξύλου ἢ ἐνθα ἂν ἀπίδη ὁ ὀφθαλμός, ἀπορήσει φιλοσόφου

## ΔΙΚΗ

7 Καὶ μὴν οὗτοί με, ὦ Ζεῦ, δεδίττονται πρὸς ἀλλήλους ἐρίζοντες καὶ ἀγνωμονοῦντες ἐν αὐτοῖς οἷς περὶ ἐμοῦ διεξέρχονται φασὶ δὲ καὶ τοὺς πλείστους αὐτῶν ἐν μεν τοῖς λόγοις προσποιεῖσθαί με, ἐπὶ δὲ τῶν πραγμάτων μηδὲ τὸ παράπαν εἰς τὴν οἰκίαν παραδέχεσθαι, ἀλλὰ δήλους εἶναι ἀποκλείσοντας ἣν ἀφίκωμαί ποτε αὐτοῖς ἐπὶ τὰς θύρας πάλαι γὰρ τὴν Ἀδικίαν προεπεξενῶσθαι αὐτοῖς



## THE DOUBLE INDICTMENT

Asclepius,<sup>1</sup> so much the better of the argument had his accusers, whose philosophy was directly opposed to his and favoured Injustice

### ZEUS

The people were still unfamiliar with the teachings of philosophy at that time, and there were few that pursued it, so it was natural that the juries inclined towards Anytus and Meletus. But at present, do not you see how many short cloaks and staves and wallets there are? On all sides there are long beards, and books in the left hand, and everybody preaches in favour of you, the public walks are full of people assembling in companies and in battalions, and there is nobody who does not want to be thought a scion of Virtue. In fact, many, giving up the trades that they had before, rush after the wallet and the cloak, tan their bodies in the sun to Ethiopian hue, make themselves extemporaneous philosophers out of cobblers or carpenters, and go about praising you and your virtue. Consequently, in the words of the proverb, it would be easier for a man to fall in a boat without hitting a plank than for your eye to miss a philosopher wherever it looks.

### JUSTICE

Yes, but those very men frighten me, Zeus, by quarrelling with each other and showing unfairness even in their discussions of me. It is rumoured, too, that while most of them claim kinship with me in words, when it comes to facts they do not even open their house to me at all, but make it plain that they will lock me out if ever I come to their door, for they made Injustice their bosom friend long ago.

<sup>1</sup> His last words were "Crito, we owe a cock to Asclepius. Do pay it without fail" (End of *Phædo*)

# THE WORKS OF LUCIAN

## ZEUS

Οὐ παντες, ὦ θύγατερ, μοχθηροί εἰσιν ἱκανὸν  
δὲ καὶ ἐνίοις τιςὶν χρηστοῖς ἐντύχης ἀλλ' ἅπιτε  
ἤδη, ὥς καὶ ὀλίγαι τήμερον ἐκδικασθῶσιν

## ΕΡΜΗΣ

8 Προϊώμεν, ὦ Δίκη, ταύτη εὐθὺ τοῦ Σουνίου  
μικρὸν ὑπὸ τὸν Ὑμηττὸν ἐπὶ τὰ λαιὰ τῆς Πάρνη-  
θος, ἐνθα αἱ δύο ἐκεῖναι ἀκραι σὺ γὰρ ἔοικας  
ἐκλελησθαι πάλαι τὴν ὁδὸν ἀλλὰ τί δακρύεις  
καὶ σχετλιάζεις, μὴ δέδιθι οὐκέθ' ὅμοια τὰ ἐν  
τῷ βίῳ τεθνᾶσιν ἐκεῖνοι πάντες οἱ Σκείρωνες καὶ  
Πιτυοκάμπται καὶ Βουσίριδες καὶ Φαλάριδες οὓς  
εδεδίεις τότε, νυνὶ δὲ Σοφία καὶ Ἀκαδήμεια καὶ  
Στοὰ κατέχουσι πάντα καὶ πανταχοῦ σε ζητοῦσιν  
καὶ περὶ σοῦ διαλέγονται, κεχηνότες εἰ ποθεν εἰς  
αὐτοὺς καταπτοῖο πάλιν

## ΔΙΚΗ

Σὺ γοῦν μοι τάληθές, ὦ Ἑρμῇ, ἂν εἴποις μόνος,  
ἄτε συνὼν αὐτοῖς τὰ πολλὰ καὶ συνδιατρίβων ἔν-  
τε γυμνασίοις καὶ ἐν τῇ ἀγορᾷ—καὶ ἀγοραῖος γὰρ  
εἶ καὶ ἐν ταῖς ἐκκλησίαις κηρύττεεις—οποῖοι γεγέ-  
νηνται καὶ εἰ δυνατὴ μοι παρ' αὐτοῖς ἡ μονή

## ΕΡΜΗΣ

Νῆ Δία, ἀδικοίην γὰρ ἂν πρὸς ἀδελφὴν σε  
οὔσαν μὴ λέγων οὐκ ὀλίγα πρὸς τῆς φιλοσοφίας

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<sup>1</sup> Lycabettus and the Acropolis. The promontory of  
Sunium is the most conspicuous landmark because Helios

## THE DOUBLE INDICEMENT

ZEUS

They are not all bad, my daughter, and it is enough if you find some that are good. But go now, so that a few cases, at least, may be heard to day

HERMES

Let us set out in this direction, Justice, straight for Sunium, not far from the foot of Hymettus, to the left of Parnes, where you see those two heights<sup>1</sup>, you have probably forgotten the way long since. But why are you crying and taking it hard? Don't be afraid things are no longer the same in life. All those Scirones and Pinebenders and Busirises and Phalarises whom you used to fear in former days are dead, and now Wisdom and the Academy and the Porch are in full sway, seek for you everywhere, and hold conversations about you, in open-mouthed expectation that, from some quarter or other, you may perhaps come flying down to them once more

JUSTICE

Well, Hermes, you are the only person who can tell me the truth, inasmuch as you associate with them a great deal, passing your days with them in the athletic clubs and in the market-place, for you are the god of the market, as well as being chief in the meetings of the assembly. What sort of people are they, and is it possible for me to abide among them?

HERMES

To be sure, I should not be treating you fairly if I did not tell you, since you are my sister. Most of and Justice are coming down from above, and from seaward (cf. below, *ἐν δεξιᾷ*) Lucian's gods live in Heaven, not on Olympus or Ida

ὠφέληνται οἱ πολλοὶ αὐτῶν καὶ γὰρ εἰ μηδὲν ἄλλο, αἰδοῖ γοῦν τοῦ σχήματος μετριώτερα διαμαρτάνουσιν πλὴν ἄλλὰ καὶ μοχθηροῖς τισιν ἐντεύξη αὐτῶν—χρὴ γάρ, οἶμαι, τάληθῇ λέγειν—εὐίοις δὲ ἡμισοφοῖς καὶ ἡμιφαύλοις ἐπεὶ γὰρ αὐτοὺς μετέβαπτεν ἡ σοφία παραλαβοῦσα, ὅπόσοι μὲν εἰς κόρον ἔπιον τῆς βαφῆς, χρηστοὶ ἀκριβῶς ἀπετελέσθησαν ἀμιγεῖς ἐτέρων χρωμάτων, καὶ πρὸς γε τὴν σὴν ὑποδοχὴν οὗτοι ἐτοιμότατοι ὅσοι δὲ ὑπο τοῦ πάλαι ῥύπου μὴ εἰς βάθος παρεδέξαντο ὅπόσον δευσοποιὸν τοῦ φαρμάκου, τῶν ἄλλων ἀμείνους, ἀτελεῖς δὲ ὅμως καὶ μιξόλευκοι καὶ κατεστιγμένοι καὶ παρδαλωτοὶ τὴν χροάν εἰσὶ δ' οἱ καὶ μονον ψαύσαντες ἐκτοσθεν τοῦ λέβητος ἄκρῳ τῷ δακτύλῳ καὶ ἐπιχρισάμενοι τῆς ἀσβόλου ἱκανῶς οἴονται καὶ οὗτοι μεταβεβᾶσθαι σοὶ μέντοι δῆλον ὅτι μετὰ τῶν ἀρίστων ἡ διατριβὴ ἔσται

- 9 Ἄλλα μεταξὺ λόγων ἡδὴ πλησιάζομεν τῇ Ἀττικῇ ὥστε τὸ μὲν Σούνιον ἐν δεξιᾷ καταλείπωμεν, εἰς δὲ τὴν ἀκρόπολιν ἀπονεύωμεν ἤδη καὶ ἐπεὶ περ καταβεβήκαμεν, αὐτὴ μὲν ἐνταῦθά που ἐπὶ τοῦ πάγου κάθησο εἰς τὴν πνύκα ὀρώσα καὶ περιμένουσα ἔστ' ἂν κηρυξῶ τὰ παρὰ τοῦ Διός, ἐγὼ δὲ εἰς τὴν ἀκροπολιν ἀναβάς ῥᾶον οὕτως ἀπαντας ἐκ τοῦ ἐπηκόου προσκαλέσομαι

## ΔΙΚΗ

Μὴ πρότερον ἀπέλθης, ὦ Ἑρμῆ, πρὶν εἰπεῖν ὅστις οὗτος ὁ προσιὼν ἐστίν, ὁ κερασφόρος, ὁ τὴν σύριγγα, ὁ λάσιος ἐκ τοῦν σκελοῖν

## THE DOUBLE INDICTMENT

them have been helped not a little by philosophy for if it goes no further, at least regard for their cloth makes them more circumspect in sinning. However, you will come upon a few rascals among them—I *must* tell the truth, I suppose—and some who are partly wise and partly foolish. You see, when Wisdom took them in hand and dyed them over, all those who thoroughly absorbed the dye were made entirely serviceable, without any intermixture of other hues, and they are quite ready to receive you, while those who because of their ingrained filth were not deeply penetrated by the colouring matter of the dyestuff are better than the rest, to be sure, but unfinished products, half-white, blemished, and spotted like the paid. And there are some who have only touched the kettle on the outside with a finger-tip and smeared on some of the soot, yet think that they too are well enough dyed over. You, however, will of course pass your time with the best of them.

But in the course of our talk we are already drawing near to Attica, so let us leave Sunium on our right, and now let us glide down to the Acropolis.

Now that we have alighted, you sit down here on the Areopagus somewhere, facing the Pnyx, and wait until I give out the proclamation from Zeus. If I climb the Acropolis it will be easier for me to summon everybody from that point of vantage for the voice.

### JUSTICE

Don't go, Hermes, until you have told me who comes here, the person with the horns and the shepherd's pipe and the hairy legs.

# THE WORKS OF LUCIAN

## ΕΡΜΗΣ

Τι φής, ἀγνοεῖς τὸν Πᾶνα, τῶν Διούσου θερα-  
πόντων τὸν βακχικώτατον, οὗτος ὥκει μὲν τὸ  
πρόσθεν ἀνὰ τὸ Παρθένιον, ὑπὸ δὲ τὸν Δάτιδος  
ἐπίπλουν καὶ τὴν Μαραθῶνάδε τῶν βαρβάρων  
ἀπόβασιν ἤκεν ἄκλητος τοῖς Ἀθηναίοις σύμμαχος,  
καὶ τὸ ἀπ' ἐκείνου τὴν ὑπὸ τῇ ἀκροπόλει σπήλυγγα  
ταύτην ἀπολαβόμενος οἰκεῖ μικρὸν ὑπὲρ τοῦ  
Πελασγικοῦ εἰς τὸ μετοίκιον συντελῶν καὶ νῦν  
ὡς τὸ εἰκὸς ἰδὼν ἡμᾶς ἐκ γειτόνων πρόσεισι δεξιω-  
σόμενος

## ΠΑΝ

10 Χαιρετε, ὦ Ἑρμῇ καὶ Δίκῃ

## ΕΡΜΗΣ

Καὶ σύ γε, ὦ Πάν, μουσικώτατε καὶ πηδη-  
τικώτατε Σατύρων ἀπάντων, Ἀθήνησι δὲ καὶ  
πολεμικώτατε

## ΠΑΝ

Τίς δὲ ὑμᾶς, ὦ Ἑρμῇ, χρεῖα δεῦρο ἡγαγεν,

## ΕΡΜΗΣ

Αὕτη σοι διηγῆσεται τὰ παντα ἐγὼ δὲ ἐπὶ τὴν  
ἀκρόπολιν ἄπειμι<sup>1</sup> καὶ τὸ κήρυγμα

## ΔΙΚΗ

Ὁ Ζεὺς, ὦ Πάν, κατέπεμψέ με ἀποκληρώσου-  
σαν τὰς δίκας σοὶ δὲ πῶς τὰ ἐν Ἀθήναις ἔχει,

## ΠΑΝ

Τὸ μὲν ὅλον οὐ κατ' ἀξίαν πράττω παρ' αὐτοῖς,  
ἀλλὰ πολὺ καταδεέστερον τῆς ἐλπίδος, καὶ ταῦτα

<sup>1</sup> ἄπειμι N not in other MSS Probably a conjecture,  
and more than one word may have been lost

## THE DOUBLE INDICTMENT

HERMES

What ! Don't you know Pan, the most bacchanalian of the servants of Dionysus ? He formerly lived on Parthenion,<sup>1</sup> but at the time of the approach of Datis by sea and the landing of the barbarians at Marathon, he came unasked to fight on the side of the Athenians, and since then, accepting this cavern under the Acropolis, a little above the Pelasgicon,<sup>2</sup> he lives in it, paying the usual tax as a resident alien. Very likely he has seen us near and is coming up to greet us.

PAN

Good day to you, Hermes and Justice

HERMES

The same to you, Pan, most musical and most frolicsome of all satyrs, and at Athens the most bellicose !

PAN

What business brought you two here, Hermes ?

HERMES

She will tell you the whole story, I am going to the Acropolis, to make my proclamation.

JUSTICE

Zeus sent me down, Pan, to empanel juries for the lawsuits. But how do you find things in Athens ?

PAN

On the whole, I do not get on as well as I ought here—much worse than I expected, and yet I dis-

<sup>1</sup> A mountain in Arcadia.

<sup>2</sup> The cave of Pan being in the N W corner of the Acropolis, can be pointed out (ταύτην) from the Areopagus, which is close by (ἐκ γειτόνων). For the bit of the prehistoric wall below it (Pelasgicon), see p. 63, note 1, and p. 71.

## THE WORKS OF LUCIAN

τηλικούτου ἀπωσάμενος κυδοιμὸν τὸν ἐκ τῶν  
 βαρβάρων ὅμως δὲ δις ἢ τρίς τοῦ ἔτους ἀνιόντες  
 ἐπιλεξάμενοι τράγον ἑνορχην θύουσί μοι πολλῆς  
 τῆς κινάβρας ἀπόζοντα, εἴτ' εὐωχοῦνται τὰ κρέα,  
 ποιησάμενοί με τῆς εὐφροσύνης μάρτυρα καὶ ψιλῶ  
 τιμήσαντες τῷ κρότῳ πλὴν ἄλλ' ἔχει τινά μοι  
 ψυχαγωγίαν ὁ γέλως αὐτῶν καὶ ἡ παιδιὰ

ΔΙΚΗ

- 11 Τὰ δ' ἄλλα, ὦ Πάν, ἀμείνους πρὸς ἀρετὴν  
 ἐγένοντο ὑπὸ τῶν φιλοσόφων,

ΠΑΝ

Τίνας λέγεις τοὺς φιλοσόφους, ἂρ' ἐκείνους  
 τοὺς κατηφέεις, τοὺς συνάμα πολλούς, τοὺς τὸ  
 γένειον ὁμοίους ἐμοί, τοὺς λάλους,

ΔΙΚΗ

Καὶ μάλα

ΠΑΝ

Οὐκ οἶδα οὐτως ο τι καὶ λέγουσιν οὐδὲ συνίημι  
 τὴν σοφίαν αὐτῶν ὀρειος γὰρ ἔγωγε καὶ τὰ  
 κομψὰ ταῦτα ῥημάτια καὶ ἀστικά οὐ μεμάθηκα,  
 ὦ Δίκη πόθεν γὰρ ἐν Ἀρκαδίᾳ σοφιστῆς ἢ  
 φιλόσοφος, μέχρι τοῦ πλαγίου καλάμου καὶ τῆς  
 σύριγγος ἐγὼ σοφός, τὰ δ' ἄλλα αἰπόλος καὶ  
 χορευτῆς καὶ πολεμιστῆς, ἦν δέη πλὴν ἄλλ'  
 ἀκούω γε αὐτῶν αἰ κεκραγόντων καὶ ἀρετὴν τινα  
 καὶ ἰδέας καὶ φύσιν καὶ ἀσώματα διεξιόντων,  
 ἀγνωστα ἐμοὶ καὶ ξένα ὀνόματα καὶ τὰ πρῶτα  
 μὲν εἰρηνικῶς ἐνάρχονται τῶν πρὸς ἀλλήλους  
 λόγων, προιούσης δὲ τῆς συνουσίας ἐπιτείνουσι  
 τὸ φθέγμα μεχρι πρὸς τὸ ὀρθιον, ὥστε ὑπερδια  
 τεινομένων καὶ ἅμα λέγειν ἐθελόντων τό τε πρό



## THE DOUBLF INDICTMENT

pelled the mighty hue and cry of the barbarians  
In spite of that, they come up only two or three  
times a year, pick out and sacrifice in my honour  
a he-goat with a powerful goatish smell, and then  
feast on the meat, making me a mere witness of  
their good cheer and paying their respects to me  
only with their noise. However, their laughter and  
fun afford me some amusement.

JUSTICE

In general, Pan, have they been improved in  
virtue by the philosophers?

PAN

What do you mean by philosophers? Those  
gloomy fellows, flocking together, with beards like  
mine, who talk so much?

JUSTICE

To be sure

PAN

I do not know at all what they mean and I do not  
understand their wisdom, for I am a mountaineer  
and I have not studied those clever, citified, technical  
terms, Justice. How could a literary man or a philo-  
sopher possibly come from Arcadia? My wisdom  
does not go beyond the flute and the pipes, for the  
rest I am a goatherd, a dancer, and if need be a  
fighter. However, I hear them bawling continually  
and talking about "virtue" (whatever that means)  
and "ideas" and "nature" and "things incorporeal,"  
terms that are to me unknown and outlandish. They  
begin their discussions peaceably, but as the con-  
ference proceeds they raise their voices to a high  
falsetto, so that, what with their excessive straining  
and their endeavour to talk at the same time, their

σωπον ἐρυθρίᾳ καὶ ὁ τράχηλος οἶδεῖ καὶ αἱ φλέβες  
 ἐξανίστανται ὥσπερ τῶν αὐλητῶν οπόταν εἰς  
 στενὸν τὸν αὐλὸν ἐμπνεῖν βιάζονται διαταρά-  
 ξαντες γοῦν τοὺς λόγους καὶ τὸ ἐξ ἀρχῆς ἐπι-  
 σκοπούμενον συγχέαντες ἀπίασι λοιδορησάμενοι  
 ἀλλήλοις οἱ πολλοί, του ἰδρῶτα ἐκ τοῦ μετώπου  
 ἀγκύλῳ τῷ δακτύλῳ ἀποξυόμενοι, καὶ οὗτος κρα-  
 τεῖν ἔδοξεν ὃς ἂν μεγαλοφωνότερος αὐτῶν ἢ καὶ  
 θρασύτερος καὶ διαλυομένων ἀπέλθῃ ὕστερος  
 πλὴν ἀλλ' ὁ γε λεὼς ὁ πολὺς τεθήπασιν αὐτούς,  
 καὶ μάλιστα ὁπόσους μηδὲν τῶν ἀναγκαιοτέρων  
 ἀσχολεῖ, καὶ παρεστᾶσι πρὸς τὸ θράσος καὶ τὴν  
 βοήν κεκληλημένοι ἔμοι μὲν οὖν ἀλαζόνες τινὲς  
 ἐδόκουν ἀπὸ τούτων καὶ ἡνιώμην ἐπὶ τῇ τοῦ  
 πώγωνος ὁμοιότητι εἰ δέ γε δημωφελές τι ἐνῆν  
 τῇ βοῇ αὐτῶν καὶ τι ἀγαθὸν ἐκ τῶν ῥημάτων  
 ἐκείνων ἀνεφύετο αὐτοῖς, οὐκ ἂν εἰπεῖν ἔχοιμι  
 πλὴν ἀλλ' εἴ γε δεῖ μηδὲν υποστειλάμενον τάληθές  
 διηγῆσασθαι—οἰκῶ γὰρ ἐπὶ σκοπῆς, ὡς ὁρᾷς—  
 πολλοὺς αὐτῶν πολλάκις ἤδη ἐθεασάμην περὶ  
 δείλῃν ὀψίαν—

ΔΙΚΗ

12 Ἐπίσχε, ὦ Πάν οὐχ ὁ Ἑρμῆς σοι κηρύττειν  
 ἔδοξεν,

ΠΑΝ

Πάνυ μὲν οὖν

ΕΡΜΗΣ

Ἀκούετε λεῶ,<sup>1</sup> ἀγορὰν δικῶν ἀγαθῇ τύχῃ  
 καταστησόμεθα τημερον Ἐλαφηβολιῶνος ἐβδόμη  
 ἰσταμένου ὁπόσοι γραφᾶς ἀπήνεγκαν, ἡκεῖν εἰς  
 Ἀρειον πάγον, ἔνθα ἡ Δίκη ἀποκληρωσεὶ τὰ

<sup>1</sup> λεῶ Dindorf, Cobet λεῶς MSS

## THE DOUBLE INDICTMENT

faces get red, their necks get swollen, and then veins stand out like those of flute-players when they try to blow into a closed flute. In fact, they spoil their arguments, confuse the original subject of inquiry, and then, after abusing one another, most of them, they go away wiping the sweat off their foreheads with their bent fingers, and the man that is most loud mouthed and impudent and leaves last when they break up is considered to have the best of it. However, the common people admire them, especially those who have nothing more pressing to do, and stand there enchanted by their impudence and their shouting. For my part, I considered them impostors in consequence of all this, and was annoyed at the resemblance in beard. But perhaps there was some thing beneficial to the common weal in their shouting and some good sprang from those technical terms of theirs—I can't say. However, if I am to tell the truth without any reserve—for I dwell on a look-out, as you see—I have often seen many of them in the dark of the evening—

JUSTICE

Hush, Pan, didn't it seem to you that Hermes is making a proclamation?

PAN

Why, yes

HERMES

Oyez, oyez! Under the blessing of Heaven, we shall hold a session of court to day, the seventh of Elaphebolion<sup>1</sup>. All who have entered suits are to come to the Areopagus, where Justice will empanel the juries

<sup>1</sup> The seventh of Elaphebolion was not far from the first of April

## THE WORKS OF LUCIAN

δικαστήρια καὶ αὐτὴ παρέσται τοῖς δικάζουσιν οἱ δικασταὶ ἐξ ἀπάντων Ἀθηναίων ὁ μισθὸς τριώβολον ἐκάστης δίκης ἀριθμὸς τῶν δικαστῶν κατὰ λόγον τοῦ ἐγκλήματος ὅποιοι δὲ ἀποθέμενοι γραφὴν πρὶν εἰσελθεῖν ἀπέθανον, καὶ τοὺς ὁ Αἰακὸς ἀναπεμψάτω ἣν δέ τις ἄδικα δεδικάσθαι οἴηται, ἐφέσιμον ἀγωνιεῖται τὴν δίκην ἢ δὲ ἔφεσις ἐπὶ τὸν Δία

ΠΑΝ

Βαβαὶ τοῦ θορύβου ἡλίκον, ὦ Δίκη, ἀνεβόησαν, ὡς δὲ καὶ σπουδῇ συνθέουσιν ἔλκοντες ἀλλήλους πρὸς τὸ ἅναυτες εὐθὺ τοῦ Ἀρείου πάγου καὶ ὁ Ἑρμῆς δὲ ἤδη πάρεστιν ὥστε ὑμεῖς μὲν ἀμφὶ τὰς δίκας ἔχετε καὶ αποκληροῦτε καὶ διακρίνατε ὥσπερ ὑμῖν νόμος, ἐγὼ δὲ ἐπὶ τὸ σπήλαιον ἀπελθὼν συρίζομαί τι μέλος τῶν ἐρωτικῶν ὧ τὴν Ἥχῳ εἶωθα ἐπικερτομεῖν ακροάσεων δὲ καὶ λόγων τῶν δικανικῶν ἅλις ἔχει μοι ὁσημέραι τῶν ἐν Ἀρείῳ πάγῳ δικάζομένων ἀκούοντι

ΕΡΜΗΣ

13 Ἄγε, ὦ Δίκη, προσκαλῶμεν

ΔΙΚΗ

Εὐ λέγεις ἀθρόοι γοῦν, ὡς ὁρᾷς, προσίασι θορυβοῦντες, ὥσπερ οἱ σφῆκες περιβομβοῦντες τὴν ἀκραν

ΑΘΗΝΑΙΟΣ

Εἴληφά σε, ὦ κατάρατε

ΑΛΛΟΣ

Συκοφαντεῖς

ΑΛΛΟΣ

Δώσεις ποτὲ ἤδη τὴν δίκην

## THE DOUBLE INDICTMENT

and be present in person at the trials. The jurors will be drawn from the entire body of Athenians, the pay will be three obols a case, and the number of jurors will be in accordance with the charge. All those who have entered suits but have died before they came to trial are to be sent back to earth by Aeacus. If anyone thinks he has had an unjust hearing, he is to appeal the case, and the appeal will be to Zeus.

PAN

Heavens, what a hubbub! What a shout they raised, Justice, and how eagerly they are gathering at a run, dragging each other up the hill, straight for the Areopagus! Hermes, too, is here already, so busy yourselves with the cases, empanel your juries and give your verdicts as usual, I am going back to the cave to pipe one of the passionate melodies with which I am in the habit of provoking Echo. I am sick of trials and speeches, for I hear the pleaders on the Areopagus every day.

HERMES

Come, Justice, let's call them to the bar.

JUSTICE

Quite right. Indeed they are approaching in crowds, as you see, with a great noise, buzzing about the hilltop like wasps.

ATHENIAN

I've got you, curse you!

SECOND ATHENIAN

You are a blackmailer!

THIRD ATHENIAN

At last you are going to pay the penalty!

## THE WORKS OF LUCIAN

ΑΛΛΟΣ

Ἐξελέγξω σε δεινὰ εἰργασμένον

ΑΛΛΟΣ

Ἐμοὶ πρώτῳ ἀποκλήρῳσον

ΑΛΛΟΣ

Ἔπου, μιარέ, πρὸς τὸ δικαστήριον

ΑΛΛΟΣ

Μὴ ἄγχε με

ΔΙΚΗ

Οἶσθα ὃ δράσωμεν, ὦ Ἑρμῇ, τὰς μὲν ἄλλας  
 δίκας εἰς τὴν αὖριον ὑπερβαλωμεθα, τήμερον δὲ  
 κληρώμεν τὰς τοιαύτας οπόσαι τέχναις ἢ βίοις ἢ  
 ἐπιστήμαις πρὸς ἄνδρας εἰσὶν ἐπηγγεμέναι καὶ  
 μοι ταύτας ἀνάδος τῶν γραφῶν

ΕΡΜΗΣ

Μέθη κατὰ τῆς Ἀκαδημείας περι Πολέ-  
 μωνος ἀνδραποδισμοῦ

ΔΙΚΗ

Ἐπτὰ κλήρῳσον

ΕΡΜΗΣ

Ἡ Στοὰ κατὰ τῆς Ἡδονῆς ἀδικίας, ὅτι του  
 ἐραστοῦν αὐτῆς Διονύσιον ἀπεβουκόλησεν

ΔΙΚΗ

Πέντε ικανοί

<sup>1</sup> As Hermes gives each writ to Justice, he reads the hearing and she tells him how many suits are to be drawn. Her orders are carried out in silence, and the suits are all in readiness when the first case is called, which is not until she has filled the docket for the day (§ 15)

<sup>2</sup> Polemo, intemperate in his youth, went to a lecture by Xenocrates to create a disturbance, but was converted to

# THE DOUBLE INDICTMENT

FOURTH ATHENIAN

I will prove that you have committed horrible crimes<sup>1</sup>

FIFTH ATHENIAN

Empnel my jury first!

SIXTH ATHENIAN

Come to court with me, scoundiel!

SEVENTH ATHENIAN

Stop choking me!

JUSTICE

Do you know what we ought to do, Heimes? Let us put off the rest of the cases until to morrow, and to day let us provide only for those entered by professions or pursuits or sciences against men. Pass me up the wits of that description<sup>1</sup>

HERMES

Intemperance *v* the Academy *in re* Polemo kidnapping<sup>2</sup>

JUSTICE

Draw seven jurors

HERMES

Stoa *v* Pleasure alienation of affections—because Pleasure coaxed away her lover, Dionysius<sup>3</sup>

JUSTICE

Five will do

philosophy by what he heard. He succeeded Xenocrates as head of the Academy (Diog. L. iv. 1 ff.)

<sup>3</sup> Dionysius the Convert was a pupil of Zeno, but became a Cyrenaic, "being converted to pleasure for sore eyes gave him so much trouble that he could not bring himself to maintain any longer that pain did not matter" (Diog. L. vii. 1, 31, cf. vii. 4)

## THE WORKS OF LUCIAN<sup>1</sup>

ΕΡΜΗΣ

Περὶ Ἀριστίππου Τρυφῇ πρὸς Ἀρετὴν

ΔΙΚΗ

Πέντε καὶ τούτοις δικασάτωσαν

ΕΡΜΗΣ

Ἀργυραμοιβικὴ δρασμοῦ Διογένει

ΔΙΚΗ

Τρεῖς ἀποκληρου μόνους

ΕΡΜΗΣ

Γραφικὴ κατὰ Πύρρωνος λιποταξίου

ΔΙΚΗ

Ἐννέα κρινάτωσαν

ΕΡΜΗΣ

- 14 Βούλει καὶ ταυτας ἀποκληρῶμεν, ὦ Δίκη, τὰς δύο, τὰς πρώην ἀπενηνεγμένας κατὰ τοῦ ῥήτορος,

ΔΙΚΗ

Τὰς παλαιὰς πρότερον διανύσωμεν αὐταὶ δὲ εἰς ὕστερον δεδικάσονται

ΕΡΜΗΣ

Καὶ μὴν ὁμοιαί γε καὶ αὐταὶ καὶ τὸ ἔγκλημα, εἰ καὶ νεαρον, ἀλλὰ παραπλήσιον τοῖς προαποκε κληρωμένοις ὥστε ἐν τούτοις δικασθῆναι ἄξιον

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<sup>1</sup> Follower of Sociates, later, founder of the Cyrenae School

<sup>2</sup> Diogenes the Cynic was son and partner of the banker Hicesias in Sinope. They were caught making counterfeit



# THE DOUBLE INDICTMENT

HERMES

High living *v* Virtue, *in re* Anistippus <sup>1</sup>

JUSTICE

Let five sit in this case too

HERMES

Banking *v* Diogenes absconding <sup>2</sup>

JUSTICE

Draw only three

HERMES

Painting *v* Pyrrho breach of contract <sup>3</sup>

JUSTICE

Let nine sit on jury

HERMES

Do you want us to provide juries for these two cases also, recorded yesterday against the public speaker ? <sup>4</sup>

JUSTICE

Let us first finish up the cases of long standing, these can go over until to-morrow for trial

HERMES

Why, these are of the same nature, and the complaint, although recent, is very like those for which we have already provided juries, so that it ought to be tried along with them

com, the father was put to death, and the son fled to Athens (Diog L vii 2, 1)

Pyrrho the Sceptic began life as an artist (Diog L ix 11)

<sup>4</sup> Lucian, coming from Samosata on the Euphrates, he is presently called "the Syrian"

# THE WORKS OF LUCIAN

ΔΙΚΗ

Ἐοικας, ὦ Ἑρμῇ, χαριζομένω τὴν δέησιν  
ἀποκληρώμεν δ' ὅμως, εἰ δοκεῖ, πλὴν ἀλλὰ ταύτας  
μόνας ἱκαναὶ γὰρ αἱ ἀποκεκληρωμένοι δὸς τὰς  
γραφάς

ΕΡΜΗΣ

Ῥητορικὴ κακώσεως τῷ Σύρῳ Διάλογος τῷ  
αὐτῷ ὕβρεως

ΔΙΚΗ

Τίς δὲ οὗτός ἐστιν, οὐ γὰρ ἐγγέγραπται τού-  
νομα

ΕΡΜΗΣ

Οὕτως ἀποκλήρου, τῷ ῥήτορι τῷ Σύρῳ κωλύ-  
σει γὰρ οὐδὲν καὶ ἀνευ τοῦ ὀνόματος

ΔΙΚΗ

Ἴδοῦ, καὶ τὰς ὑπερορίους ἤδη Ἀθήνησιν ἐν  
Ἀρείῳ πάγῳ ἀποκληρώσομεν, ἅς ὑπὲρ τὸν Εὐφρά-  
την καλῶς εἶχε δεδικάσθαι, πλὴν ἀλλὰ κλήρου  
ένδεκα τοὺς αὐτοὺς ἑκατέρᾳ τῶν δικῶν

ΕΡΜΗΣ

Εὖ γε, ὦ Δίκη, φείδῃ μὴ πολὺ ἀναλίσκεσθαι  
τὸ δικαστικόν

ΔΙΚΗ

- 15 Οἱ πρῶτοι καθιζέτωσαν τῇ Ἀκαδημείᾳ καὶ τῇ  
Μέθῃ σὺ δὲ τὸ ὕδωρ ἔγχει προτέρα δὲ σὺ λέγε  
ἢ Μέθῃ τί σιγᾷ καὶ διανεύει, μάθε, ὦ Ἑρμῇ,  
προσελθών

ΕΡΜΗΣ

“Οὐ δύναμαι,” φησί, “τὸν ἀγῶνα εἰπεῖν ὑπὸ  
τοῦ ἀκράτου τὴν γλῶτταν πεπεδημένη, μὴ γέλωτα

## THE DOUBLE INDICTMENT

JUSTICE

You appear to have been unduly influenced to make the request, Hermes Let us make the drawing, however, since you wish, but only for these two cases, we have enough on the docket Give me the writs

HERMES

Oriatory v the Syrian neglect Dialogue v the same maltreatment

JUSTICE

Who is this man? His name is not recorded

HERMES

Empanel a jury for him as it stands in the writ—for the public speaker, the Syrian There is nothing to hinder its being done anonymously

JUSTICE

Look here, are we really to try cases from over the border here in Athens, on the Areopagus? They ought to have been tried on the other side of the Euphrates However, draw eleven jurors, the same to sit for both cases

HERMES

You are right, Justice, to avoid spending too much in jury-fees

JUSTICE

Let the first jury sit, in the case of the Academy v Intemperance Fill the water-clock Plead first, Intemperance Why does she hold her tongue and shake her head? Go to her and find out, Hermes

HERMES

She says that she cannot plead her case because her tongue is tied with drink and she is afraid of getting

## THE WORKS OF LUCIAN

όφλω ἐν τῷ δικαστηρίῳ ” μόλις δὲ καὶ ἐστήκεν,<sup>1</sup>  
ὡς ὀρᾷς

ΔΙΚΗ

Οὐκοῦν συνήγορον ἀναβιβασάσθω τῶν κρινῶν<sup>2</sup>  
τούτων τινα πολλοὶ γὰρ οἱ καὶ ἐπὶ τριωβάλλω  
διαρραγῆναι ἔτοιμοι

ΕΡΜΗΣ

Ἄλλ' οὐδὲ εἰς ἐθελήσει ἔν γε τῷ φανερῷ συνα-  
γορεῦσαι Μέθη πλὴν εὐγνώμονά γε ταῦτα ἔοικεν  
ἄξιον

ΔΙΚΗ

Τὰ ποῖα,

ΕΡΜΗΣ

“Ἡ Ἀκαδήμεια πρὸς ἀμφοτέρους αἰὲ παρ-  
εσκεύασται τοὺς λόγους καὶ τοῦτ' ἀσκεῖ ταναντία  
καλῶς δύνασθαι λέγειν αὕτη τοίνυν,” φησίν,  
“ὑπὲρ ἐμοῦ πρότερον εἰπάτω, εἴτα ὕστερον ὑπὲρ  
ἑαυτῆς ἐρεῖ”

ΔΙΚΗ

Καινὰ μὲν ταῦτα, εἰπέ δὲ ὅμως, ὦ Ἀκαδήμεια,  
τὸν λόγον ἑκάτερον, ἐπεὶ σοι ράδιον

ΑΚΑΔΗΜΕΙΑ

16 Ἀκούετε, ὦ ἄνδρες δικασταί, πρότερα τὰ ὑπὲρ  
τῆς Μέθης ἐκείνης γὰρ τό γε νῦν ρέον

Ἡδίκηται ἡ ἀθλία τὰ μέγιστα ὑπὸ τῆς Ἀκαδη-  
μείας ἐμοῦ, ἀνδράποδον δὲ μόνον εἶχεν εὖνον καὶ  
πιστὸν αὐτῇ, μηδὲν αἰσχρὸν ὧν προστάξειεν  
οἰόμενον, ἀφαιρεθεῖσα τὸν Πολέμωνα ἐκείνουν, ὃς  
μεθ' ἡμέραν ἐκώμαζεν διὰ τῆς ἀγορᾶς μέσης,  
ψαλτρίαν ἔχων καὶ καταδόμενος ἔωθεν εἰς ἐσπέραν,  
μεθύων αἰὲ καὶ κραιπαλῶν καὶ τὴν κεφαλὴν τοῖς

<sup>1</sup> ἐστήκα γ

<sup>2</sup> δεινῶν β, cf *Jur Trag* 29

## THE DOUBLE INDICTMENT

laughed at in court She can hardly stand, as you see

JUSTICE

Then let her have an advocate appear, one of these public pleaders There are plenty of them ready to split their lungs for three obols !

HERMES

But not one will care to espouse the cause of Intemperance, not openly, at any rate However, this request of hers seems reasonable

JUSTICE

What request ?

HERMES

"The Academy," she says, "is always ready to argue on both sides and trains herself to be able to speak eloquently both pro and con Therefore let her plead first for me, and then after that she will plead for herself

JUSTICE

That is unprecedented Nevertheless, make both speeches, Academy, since it is easy for you

ACADEMY

Listen first, gentlemen of the jury, to the plea of Intemperance, as the water now runs for her

The poor creature has been treated with the greatest injustice by me, the Academy She has been robbed of the only friendly and faithful slave she had, who thought none of her orders unbecoming, Polemo yonder, who used to go loitering through the middle of the square in broad day, who kept a music girl and had himself sung to from morning to night, who was always drunk and debauched and

στεφάνοις διηνηθισμένους καὶ ταῦτα ὅτι ἀληθῆ,  
 μάρτυρες Ἀθηναῖοι ἅπαντες, οἱ μὴδὲ πώποτε  
 νήφοντα Πολέμωνα εἶδον· ἐπεὶ δὲ ὁ κακοδαίμων  
 ἐπὶ τὰς τῆς Ἀκαδημείας θύρας ἐκώμασεν, ὥσπερ  
 ἐπὶ πάντας εἰώθει, ἀνδραποδισαμένη αὐτὸν καὶ  
 ἀπὸ τῶν χειρῶν τῆς Μέθης αρπάσασα μετὰ βίας  
 καὶ πρὸς αὐτὴν ἀγαγοῦσα ὑδροποτεῖν τε κατη-  
 νάγκασεν καὶ νήφειν μετεδίδαξεν καὶ τοὺς στεφά-  
 νους περιέσπασεν καὶ δέον πίνειν κατακείμενον,  
 ῥηματια σκολιὰ καὶ δύστηνα καὶ πολλῆς φροντίδος  
 ἀνάμεστα ἐπαίδευσεν ὥστε ἀντὶ τοῦ τῶς ἐπαν-  
 θοῦντος αὐτῷ ἐρυθήματος ὠχρὸς ὁ<sup>1</sup> ἄθλιος καὶ  
 ῥικνὸς τὸ σῶμα γεγένηται, καὶ τὰς ὥδὰς ἀπάσας  
 ἀπομαθὼν ἄσιτος ἐνίστε καὶ διψαλέος εἰς μέσσην  
 ἐσπέραν κάθηται ληρῶν ὅποια πολλὰ ἡ Ἀκαδη-  
 μεια ἐγὼ ληρεῖν διδάσκω· τὸ δὲ μέγιστον, ὅτι  
 καὶ λαιδορεῖται τῇ Μέθῃ πρὸς ἐμοῦ ἐπαρθεὶς καὶ  
 μυρία κακὰ διεξέεισι περὶ αὐτῆς

Εἴρηται σχεδὸν τὰ ὑπὲρ τῆς Μέθης ἤδη καὶ  
 ὑπὲρ ἐμαυτῆς ἐρῶ, καὶ τὸ ἀπὸ τούτου ἐμοὶ ῥευσάτω

## ΔΙΚΗ

Τί ἄρα πρὸς ταῦτα ἐρεῖ, πλὴν ἀλλ' ἐγχεί το  
 ἴσον ἐν τῷ μέρει

## ΑΚΑΔΗΜΕΙΑ

- 17 Οὕτως μὲν ἀκοῦσαι πάνυ εὐλογα, ὦ ἄνδρες  
 δικασταί, ἡ συνήγορος εἴρηκεν ὑπὲρ τῆς Μέθης,  
 ἣν<sup>2</sup> δὲ καμοῦ μετ' εὐνοίας ἀκούσητε, εἴσεσθε ὡς  
 οὐδὲν αὐτὴν ἡδίκηκα

Τὸν γὰρ Πολέμωνα τοῦτον, ὃν φησιν ἑαυτῆς  
 οἰκέτην εἶναι, πεφυκότα οὐ φαύλως οὐδὲ κατὰ τὴν

<sup>1</sup> δ du Soul, not in MSS

<sup>2</sup> ἦν Fritzsche εἰ MSS

## THE DOUBLE INDICTMENT

had garlands of flowers on his head That this is true, all the Athenians will testify for they never saw Polemo sober But when the unhappy man went lollicking to the Academy's door, as he used to go to everybody's, she claimed him as her slave, snatched him out of the hands of Intemperance by main strength, and took him into her house Then she forced him to drink water, taught him to keep sober, stripped off his garlands and when he ought to have been drinking at table, she made him study intricate, gloomy terms, full of profound thought So, instead of the flush that formerly glowed upon him, the poor man has grown pale, and his body is shivelled, he has forgotten all his songs, and he sometimes sits without food or drink till the middle of the evening, talking the kind of balderdash that I, the Academy, teach people to talk unendingly What is more, he even abuses Intemperance at my instigation and says any number of unpleasant things about her

I have said about all that there is to say for Intemperance Now I will speak for myself, and from this point let the water run for me

### JUSTICE

What in the world will she say in reply to that? Anyhow, pour in the same amount for her in turn

### ACADEMY

Heard casually, gentlemen of the jury, the plea which the advocate has made in behalf of Intemperance is quite plausible, but if you give an unprejudiced hearing to my plea also, you will find out that I have done her no wrong at all

This man Polemo, who, she says, is her servant, was not naturally bad or inclined to Intemperance,

Μέθην, ἀλλ' οἰκεῖον ἐμοὶ τὴν φύσιν, προαρπάσασα νέον ἔτι καὶ ἀπαλὸν ὄντα συναγωνιζομένης τῆς Ἡδονῆς, ἥπερ αὐτῇ τὰ πολλὰ ὑπουργεῖ, διέφθειρε τὸν ἀθλιὸν τοῖς κώμοις καὶ ταῖς ἐταίραις παρασχούσα ἔκδοτον, ὥς μὴδὲ μικρὸν αὐτῷ τῆς αἰδοῦς ὑπολείπεσθαι καὶ ἃ γε ὑπὲρ ἑαυτῆς λέγεσθαι μικρὸν ἐμπροσθεν ὤετο, ταῦτα ὑπὲρ ἐμοῦ μᾶλλον εἰρηῇσθαι νομίσατε· περιήει γὰρ ἔωθεν ὁ ἄθλιος ἐστεφανωμένος, κραιπαλῶν, διὰ τῆς ἀγορᾶς μέσης καταυλούμενος, οὐδέποτε νήφων, κωμάζων ἐπὶ πάντας, ὕβρις τῶν προγόνων καὶ τῆς πόλεως ὅλης καὶ γέλως τοῖς ξένοις.

Ἐπεὶ μέντοι γε παρ' ἐμὲ ἦκεν, ἐγὼ μὲν ἔτυχον, ὥσπερ εἴωθα ποιεῖν, ἀναπεπταμένων τῶν θυρῶν πρὸς τοὺς παρόντας τῶν ἐταίρων λόγους τινὰς περὶ ἀρετῆς καὶ σωφροσύνης διεξιούσα ὁ δὲ μετὰ τοῦ αὐλοῦ καὶ τῶν στεφάνων ἐπιστὰς τὰ μὲν πρῶτα ἐβόα καὶ συγχεῖν ἡμῶν ἐπειρᾶτο τὴν συνουσίαν ἐπιταράξας τῇ βοῇ· ἐπεὶ δὲ οὐδὲν ἡμεῖς ἐπεφροντίκειμεν αὐτοῦ, κατ' ὀλίγον—οὐ γὰρ τέλεον ἦν διάβροχος τῇ Μέθῃ—ἀνένηφε πρὸς τοὺς λόγους καὶ ἀφηρείτο τοὺς στεφάνους καὶ τὴν αὐλητρίδα κατεσιωπα καὶ ἐπὶ τῇ πορφυρίδι ἡσχύνετο, καὶ ὥσπερ ἐξ ὕπνου βαθέος ἀνεγρόμενος ἑαυτὸν τε ἑώρα ὅπως διέκειτο καὶ τοῦ πάλαι βίου κατεγίγνωσκεν καὶ τὸ μὲν ἐρύθημα τὸ ἐκ τῆς Μέθης ἀπῆνθει καὶ ἠφανίζετο, ἡρυθρία δὲ κατ' αἰδῶ τῶν δρωμένων καὶ τέλος ἀποδράς ὥσπερ εἶχεν ἠύτομόλησεν παρ' ἐμέ, οὔτε ἐπικαλεσαμένης οὔτε βιασαμένης, ὥς αὕτη<sup>1</sup> φησὶν, ἐμοῦ, ἀλλ' ἐκὼν αὐτὸς ἀμείνω ταῦτα εἶναι ὑπολαμβάνων.

<sup>1</sup> αὕτη Fr αὕτη MSS



## THE DOUBLE INDICTMENT

but had a nature like mine But while he was still young and impressionable she preempted him, with the assistance of Pleasure, who usually helps her, and corrupted the poor fellow, surrendering him unconditionally to dissipation and to light women, so that he had not the slightest remnant of shame In fact, what she thought was said on her behalf a moment ago, you should consider said on my behalf The poor fellow went about from early to late with garlands on his head, flushed with wine, attended by music right through the public square, never sober, making roisterous calls upon everybody, a disgrace to his ancestors and to the whole city and a laughing-stock to strangers

But when he came to my house, it chanced that, as usual, the doors were wide open and I was discoursing about virtue and temperance to such of my friends as were there Coming in upon us with his flute and his garlands, first of all he began to shout and tried to break up our meeting by disturbing it with his noise But we paid no attention to him, and as he was not entirely sodden with Intemperance, little by little he grew sober under the influence of our discourses, took off his garlands, silenced his flute-player, became ashamed of his purple mantle, and, awaking, as it were, from profound sleep, saw his own condition and condemned his past life The flush that came from Intemperance faded and vanished, and he flushed for shame at what he was doing At length he abandoned her then and there, and took up with me, not because I either invited or constrained him, as this person says, but voluntarily, because he believed the conditions here were better

## THE WORKS OF LUCIAN

Καί μοι ἤδη κάλει αὐτόν, ὅπως καταμάθῃτε ὃν τρόπον διακείται πρὸς ἐμοῦ — τοῦτον, ὦ ἄνδρες δικασταί, παραλαβοῦσα γελοίως έχοντα, μήτε φωνὴν ἀφίεναι μήτε ἐστάναι ὑπὸ τοῦ ἀκράτου δυνάμενον, ὑπέστρεψα καὶ ἀνένηψα καὶ ἀντὶ ἀνδραπόδου κόσμιον ἄνδρα καὶ σώφρονα καὶ πολλοῦ ἄξιον τοῖς Ἑλλησιν ἀπέδειξα καὶ μοι αὐτός τε χάριν οἶδεν ἐπὶ τούτοις καὶ οἱ προσήκοντες ὑπὲρ αὐτοῦ

Εἴρηκα ὑμεῖς δὲ ἤδη σκοπεῖτε ποτέρα ἡμῶν ἀμεινον ἦν αὐτῷ συνεῖναι

### ΔΙΚΗ

- 18 Ἄγε δὴ, μὴ μέλλετε, ψηφοφορήσατε, ἀνάστητε καὶ ἄλλοις χρὴ δικάζειν

### ΕΡΜΗΣ

Πάσαις ἢ Ἀκαδήμεια κρατεῖ πλὴν μιᾶς

### ΔΙΚΗ

- 19 Παράδοξον οὐδέν, εἶναί τινα καὶ τῇ Μέθῃ τιθέμενον καθίσατε οἱ τῇ Στοᾷ πρὸς τὴν Ἥδονην λαχόντες περὶ τοῦ ἐραστοῦ δικάζειν ἐγκέχυται τὸ ὕδωρ ἢ κατάγραφος ἢ τὰ ποικίλα σὺ ἤδη λέγε

### ΣΤΟΑ

- 20 Οὐκ ἀγνοῶ μέν, ὦ ἄνδρες δικασταί, ὡς πρὸς ευπρόσωπόν μοι τὴν ἀντίδικον ὁ λόγος ἔσται, ἀλλὰ καὶ ὑμῶν τοὺς πολλοὺς ὁρῶ πρὸς μὲν ἐκείνην ἀποβλέποντας καὶ μειδιῶντας πρὸς αὐτήν, ἐμοῦ δὲ καταφρονούντας, ὅτι ἐν χρῶ κέκαρμαι καὶ ἄρρενωπὸν βλέπω καὶ σκυθρωπὴ δοκῶ ὅμως δε,

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<sup>1</sup> An allusion to the famous frescoes of the Painted Porch Polygnotus *Taking of Troy*, *Theseus and the Amazons*, and

## THE DOUBLE INDICTMENT

Please summon him now, that you may see how he has fared at my hands      Taking this man, gentlemen of the jury, when he was in a ridiculous plight, unable either to talk or to stand on account of his potations, I converted him and sobered him and made him from a slave into a well-behaved, temperate man, very valuable to the Greeks, and he himself is grateful to me for it, as are also his relatives on his account

I have done      It is for you now to consider which of us it was better for him to associate with

JUSTICE

Come, now, do not delay, cast your ballots and get up, others must have their hearing

HERMES

The Academy wins by every vote but one

JUSTICE

It is not at all surprising that there should be one man to vote for Intemperance      Take your seats, you who have been drawn to hear *Stoa v Pleasure in re a lover*      The clock is filled      You with the paint upon you and the gaudy colours, make your plea now<sup>1</sup>

STOA

I am not unaware, gentlemen of the jury, that I shall have to speak against an attractive opponent, indeed, I see that most of you are gazing at her and smiling at her, contemptuous of me because my head is close-clipped, my glance is masculine, and I seem dour      Nevertheless, if you are willing to hear me

*Battle of Marathon*      Lucian brings in a bit of fun by deliberately using language which suggests a painted face and a gay dress and is in this sense so incongruous as to be comic<sup>1</sup>

ἤν εθελήσητε ἀκοῦσαί μου λεγούσης, θαρρῶ πολὺ δικαιότερα ταύτης ἐρεῖν

Τοῦτο γάρ τοι καὶ τὸ παρὸν ἐγκλημά ἐστιν, ὅτι οὕτως ἐταιρικῶς ἐσκευασμένη τῷ επαγωγῷ τῆς ὀψεως ἐραστὴν ἐμὸν ἄνδρα τότε σώφρονα τὸν Διονύσιον φενακίσασα πρὸς ἑαυτὴν περιέσπασεν, καὶ ἦν γε οἱ πρὸ ὑμῶν δίκην ἐδίκασαν τῇ Ἀκαδημείᾳ καὶ τῇ Μέθῃ, ἀδελφὴ τῆς παρούσης δίκης ἐστίν· ἐξετάζεται γὰρ ἐν τῷ παρόντι πότερα χοίρων δίκην κάτω νενευκότας ἡδομένους χρὴ βιοῦν μηδὲν μεγαλόφρον ἐπινοοῦντας ἢ ἐν δευτέρῳ τοῦ καλῶς ἔχοντος ἡγησαμένους τὸ τερπνὸν ἐλευθέρους ἐλευθέρως φιλοσοφεῖν, μήτε τὸ ἀλγεινὸν ὡς ἄμαχον δεδιότας μήτε τὸ ἡδὺ ἀνδραποδωδῶς προαιρουμένους καὶ τὴν εὐδαιμονίαν ζητοῦντας ἐν τῷ μέλιτι καὶ ταῖς ἰσχάσιν τὰ τοιαῦτα γὰρ αὕτη δελέατα τοῖς ἀνοήτοις προτείνουσα καὶ μορμολυττομένη τῷ πόνῳ προσάγεται αὐτῶν τοὺς πολλούς, ἐν οἷς καὶ τὸν δέλαιον ἐκείνον αφηνιάσαι ἡμῶν πεποίηκεν, νοσοῦντα τηρήσασα οὐ γὰρ ἂν ὑγιαίνων ποτὲ προσήκατο τοὺς παρὰ ταύτης λόγους

Καίτοι τί ἂν ἐγῶγε ἀγανακτοίην κατ' αὐτῆς, ὅπου μηδὲ τῶν θεῶν φείδεται, ἀλλὰ τὴν ἐπιμέλειαν αὐτῶν διαβάλλει, ὥστε εἰ σωφρονεῖτε, καὶ ἀσεβείας ἂν δίκην λάβοιτε παρ' αὐτῆς ἀκούω<sup>1</sup> δὲ ἐγῶγε ὡς οὐδὲ αὕτη παρεσκεύασται ποιήσασθαι τοὺς λόγους, ἀλλὰ τὸν Ἐπίκουρον ἀναβιβάζεται

<sup>1</sup> ἤκουον β

<sup>1</sup> In this debate the word *πόνος* sometimes means "pain," as here, sometimes "toil," and sometimes both, thus

## THE DOUBLE INDICTMENT

speaking, I am confident that my plea will be far more just than hers

As a matter of fact, the present charge is that by getting herself up in this courtesan style she beguiled my lover, Dionysius, a respectable man until then, by the seductiveness of her appearance, and drew him to herself. Furthermore, the suit which your predecessors decided between the Academy and Intemperance was the twin-sister of the present suit. For the point at issue now is whether we should live like swine with our noses to the ground in the enjoyment of pleasure, without a single noble thought, or whether, considering what is enjoyable secondary to what is right, we should follow philosophy in a free spirit like free men, neither fearing pain as invincible nor giving preference to pleasure in a servile spirit and seeking happiness in honey and in figs. By holding out such bait to silly people and by making a bogey out of pain,<sup>1</sup> my opponent wins over the greater part of them, and this poor man is one, she made him run away from me by keeping an eye upon him until he was ill, for while he was well he would never have accepted her arguments.

After all, why should I be indignant at her? For sooth, she does not even let the gods alone, but slanders their management of affairs! If you are wise, then, you will give her a sentence for impiety also. I hear, too, that she is not even prepared to plead in person, but will have Epicurus appear as her

illustrating the point that Cicero makes in the *Tusculans* (II 15) *Haec duo (i.e. laborem et dolorem) Graeci illi, quorum copiosior est lingua quam nostra, uno nomine appellant. O verborum inops interdum, quibus abundare te semper putas, Graecia!*

## THE WORKS OF LUCIAN

συναγορευσοντα οὕτως ἐντρυφᾶ τῷ δικαστηρίῳ  
πλὴν ἀλλὰ ἐκεῖνά γε αὐτὴν ἐρωτᾶτε, οἷους ἂν  
οἰεται γενέσθαι τὸν Ἡρακλεα καὶ τὸν ὑμέτερον  
Θησέα, εἰ προσθέντες<sup>1</sup> τῇ ἡδονῇ ἐφυγον τοὺς  
πόνους οὐδὲν γὰρ ἂν ἐκώλυεν μεστὴν ἀδικίας  
εἶναι τὴν γῆν, ἐκείνων μὴ πονησάντων

Ταῦτα εἶπον οὐ πάνυ τοῖς μακροῖς τῶν λόγων  
χαίρουσα εἰ δέ γε ἐβελήσειε κατὰ μικρὸν  
ὑποκρίνασθαι μοι συνερωτωμένη, τάχιστα ἂν  
γνωσθείη τὸ μηδὲν οὔσα πλὴν ἀλλὰ ὑμεῖς γε  
τοῦ ὅρκου μνημονεύσαντες ψηφίσασθε ἤδη τὰ  
εὖορκα μὴ πιστεύσαντες Ἐπικούρῳ λέγοντι μηδὲν  
ἐπισκοπεῖν τῶν παρ' ἡμῖν γιγνομένων τοὺς θεοὺς

### ΔΙΚΗ

Μεταστηθι ὁ Ἐπικουρος ὑπὲρ τῆς Ἡδονῆς  
λέγε

### ΕΠΙΚΟΥΡΟΣ

- 21 Οὐ μακρά, ὦ ἄνδρες δικασταί, πρὸς ὑμᾶς ἐρῶ  
δεῖ γὰρ οὐδὲ πολλῶν μοι τῶν λόγων  
Ἄλλ' εἰ μὲν ἐπ' ὧδαῖς τισιν ἢ φαρμάκοις ὃν φη-  
σιν εραστὴν ἑαυτῆς ἢ Στοὰ τὸν Διονύσιον κατη-  
νάγκασεν ταύτης μὲν ἀπέχεσθαι, πρὸς ἑαυτὴν δὲ  
ἀποβλέπειν ἢ Ἡδονή, φαρμακίς ἂν εἰκότως ἐδοξεν  
καὶ ἀδικεῖν ἐκέκριτο ἐπὶ τοὺς ἀλλοτρίους ἐραστὰς  
μαργανεύουσα εἰ δέ τις ἐλεύθερος ἐν ἐλευθέρῳ  
τῇ πόλει, μὴ ἀπαγορευόντων τῶν νόμων, τὴν παρὰ  
ταύτης ἀηδίαν μυσαχθεὶς καὶ ἦν φησι κεφάλαιον<sup>2</sup>  
τῶν πονῶν τὴν εὐδαιμονίαν παραγίγνεσθαι λῆρον  
οἰηθεὶς, τοὺς μὲν ἀγκύλους ἐκείνους λόγους καὶ  
λαβυρίνθοις ὁμοίους ἀπέφυγε, πρὸς δὲ τὴν Ἡδονὴν  
ἀσμενος ἐδραπέτευσεν ὥσπερ δεσμὰ τινα διακοψας

<sup>1</sup> πεισθεντες β

<sup>2</sup> φασιν ἐπὶ κεφαλαιῳ β

## THE DOUBLE INDICTMENT

advocate, such contempt does she show the court!  
But see here—ask her what kind of men she thinks  
Heracles and your own<sup>1</sup> Theseus would have been if  
they had allied themselves to Pleasure and had  
shirked pain and toil. Nothing would hinder the  
earth from being full of wrong-doing if they had  
not toiled painfully.

This is all I have to say, for I am not at all fond  
of long speeches. But if she should consent to let  
me put questions and to give a brief reply to each, it  
would very soon be evident that she amounts to  
nothing. However, remember your oath and vote in  
accordance with it now, putting no faith in Epicurus,  
who says that the gods take no note of what happens  
among us.

JUSTICE

Stand aside. Epicurus, speak for Pleasure.

EPICURUS

I shall not address you at length, gentlemen of the  
jury, for I myself do not need many words.

If Pleasure had used charms or philtres to con-  
strain Dionysius, whom Stoa claims to be her lover,  
to desert Stoa and to centre his regard upon her, she  
might fairly have been held a sorceress and might  
have been found guilty of using undue influence upon  
the lovers of others. But suppose a free man in a  
free city, unstopped by the laws, hating the tedium  
of life with her and thinking that the happiness  
which comes, she says, as the consummation of pain  
is stuff and nonsense, made his escape from her  
thorny, labyrinthine reasonings and ran away to  
Pleasure of his own free will, cutting the meshes of

<sup>1</sup> Athenian

τὰς τῶν λόγων πλεκτάνας, ἀνθρώπινα καὶ οὐ  
βλακώδη φρονήσας καὶ τὸν ρὲν πόνον, ὅπερ ἐστὶ,  
πονηρόν, ἡδέϊαν δὲ τὴν ἡδονὴν οἰηθεὶς, ἀποκλείειν  
εχρὴν αὐτόν, ὥσπερ ἐκ ναυαγίου λιμένι προσνέ-  
οντα καὶ γαλήνης ἐπιθυμοῦντα συνωθοῦντας ἐπὶ  
κεφαλὴν εἰς τὸν πόνον, καὶ ἔκδοτον τον ἄθλιον  
παρέχειν ταῖς ἀπορίαις, καὶ ταῦτα ὥσπερ ἰκέτην  
ἐπὶ τὸν τοῦ Ἑλέου βωμὸν ἐπὶ τὴν Ἥδονην κατα-  
φεύγοντα, ἵνα τὴν πολυθρύλητον ἀρετὴν δηλαδὴ  
ἐπὶ τὸ ὀρθιον ἰδρῶτι πολλῶ ἀνελθὼν ἰδῇ κᾶτα δι'  
ὄλου πονήσας τοῦ βίου εὐδαιμονήσῃ μετὰ τὸν  
βίον,

Καιτοι τίς ἂν κριτὴς δικαιότερος δόξειεν αὐτοῦ  
ἐκείνου, ὃς τα παρὰ τῆς Στοᾶς εἰδῶς, εἰ καὶ τις  
ἄλλος, καὶ μόνον τέως τὸ καλὸν ἀγαθὸν οἰόμενος  
εἶναι, μεταμαθὼν ὡς κακὸν ὁ πόνος ἦν, τὸ βέλτιον  
ἐξ ἀμφοῖν δοκιμάσας εἴλετο, ἑώρα γάρ, οἶμαι,  
τούτους περὶ τοῦ καρτερεῖν καὶ ἀνέχεσθαι τοὺς  
πόνους πολλὰ διεξιόντας, ἰδίᾳ δὲ τὴν Ἥδονην  
θεραπεύοντας, καὶ μέχρι τοῦ λόγου νεανιευομένους,  
οἴκοι δὲ κατὰ τοὺς τῆς Ἥδονῆς νόμους βιοῦντας,  
αἰσχυνομένους μὲν εἰ φανοῦνται χαλῶντες τοῦ  
τόνου καὶ προδιδόντες τὸ δόγμα, πεπονθότας δὲ  
ἀθλίους τὸ τοῦ Ταντάλου, καὶ ἔνθα ἂν λήσῃ καὶ  
ἀσφαλῶς παρανομήσειν ἐλπίσωσιν, χανδὸν ἐμπιμ-  
πλαμένους τοῦ ἡδέος εἰ γοῦν τις αὐτοῖς τὸν  
τοῦ Γύγου δακτύλιον ἔδωκεν, ὡς περιθεμένους μὴ  
ὀρᾶσθαι, ἢ τὴν τοῦ Ἀιδος κυνὴν, εὖ οἶδ' ὅτι μακρὰ



## THE DOUBLE INDICTMENT

her logic as if they were bonds, because he had the spirit of a human being, not of a clod, and thought pain painful, as indeed it is, and pleasure pleasant, in that case would it have been right to bar him out, plunging him head over ears into a sea of pain when he was swimming from a wreck to a haven and yearned for calm water—to put the poor fellow at the mercy of her dilemmas in spite of the fact that he was seeking asylum with Pleasure like a suppliant at the Altar of Mercy—in order that he might climb “the steep with copious sweat, cast eyes upon that famous Virtue,<sup>1</sup> and then, after toiling painfully his whole life long, be happy when life is over?”

Who should be considered a better judge than this man himself, who knew the teachings of Stoa if ever a man did, and formerly thought that only what was right was good, but now has learnt that pain is bad, and so has chosen what he has determined to be the better? He saw, no doubt, that her set make a great deal of talk about fortitude and endurance of pain, but privately pay court to Pleasure, that they are bold as brass in the lecture-room, but live under the laws of Pleasure at home, that they are ashamed, of course, to let themselves be seen “lowering their pitch” and playing false to their tenets, but suffer the tortures of Tantalus, poor fellows, so that wherever they think they will be unobserved and can transgress their laws with safety, they eagerly glut themselves with pleasure. In fact, if they should be given the ring of Gyges, so that they could put it on and be unseen, or the Cap of Darkness, without a doubt they would bid good bye

<sup>1</sup> For the Hill of Virtue, see Hesiod, *Works and Days*, 289 ff., and Simonides, 41

# THE WORKS OF LUCIAN

χαίρειν τοῖς πόνοις φράσαντες ἐπὶ τὴν Ἡδονὴν  
 ὠθοῦντο ἂν καὶ ἐμιμοῦντο ἅπαντες τὸν Διονύσιον,  
 ὃς μέχρι μὲν τῆς νόσου ἠλπίζεν ὠφελήσειν τι  
 αὐτὸν τοὺς περὶ τῆς καρτερίας λόγους ἐπεὶ δὲ  
 ἠλγησεν καὶ ἐνόσησεν καὶ ὁ πόνος ἀληθέστερος  
 αὐτοῦ καθίκετο, ἰδὼν τὸ σῶμα τὸ ἑαυτοῦ ἀντιφι-  
 λοσοφῶν τῇ Στοᾷ καὶ τὰναντία δογματίζον, αὐτῷ  
 μᾶλλον ἢ τούτοις ἐπίστευσεν καὶ ἔγνω ἄνθρωπος  
 ὢν καὶ ἀνθρώπου σῶμα ἔχων, καὶ διετέλεσεν οὐχ  
 ὥς ἀνδριάντι αὐτῷ χρώμενος, εἰδὼς ὅτι ὃς ἂν  
 ἄλλως λέγῃ καὶ Ἡδονῆς κατηγορῇ,

λόγοισι χαίρει, τὸν δὲ νοῦν ἐκεῖς<sup>1</sup> ἔχει

Εἰρηκα ὑμεῖς δ' ἐπὶ τούτοις ψηφοφορήσατε

ΣΤΟΑ

22 Μηδαμῶς, ἀλλ' ὀλίγα μοι συνερωτῆσαι ἐπι-  
 τρέψατε

ΕΠΙΚΟΥΡΟΣ

Ἐρώτησον ἀποκρινούμαι γάρ

ΣΤΟΑ

Κακὸν ἡγῇ τὸν πόνον,

ΕΠΙΚΟΥΡΟΣ

Ναί

ΣΤΟΑ

Τὴν ἡδονὴν δὲ ἀγαθόν,

ΕΠΙΚΟΥΡΟΣ

Πάνν μεν οὖν

ΣΤΟΑ

Τί δέ, οἶσθα τί διάφορον καὶ ἀδιάφορον καὶ  
 προηγμένον καὶ ἀποπροηγμένον,

<sup>1</sup> Euripides, *Phoenissae* 360

Stoic technical terms see vol II, p 488 Stoa intends

## THE DOUBLE INDICTMENT

to pain for ever and would go crowding after Pleasure, one and all, imitating Dionysius who, until he was ill, expected to get some benefit from their discourses about fortitude, but when he encountered suffering and illness, and pain came closer home to him, he perceived that his body was contradicting Stoa and maintaining the opposite side. So he put more trust in it than in her set, decided that he was a man, with the body of a man, and thenceforward treated it otherwise than as if it were a statue, well aware that whoever maintains any other view and accuses Pleasure

“Doth like to talk, but thinks as others do!”<sup>1</sup>

I have done. Cast your ballots with this understanding of the case

STOA

No, no! Let me cross-question him a little

EPICURUS

Put your questions. I will answer them

STOA

Do you consider pain bad?

EPICURUS

Yes

STOA

And pleasure good?

EPICURUS

Certainly

STOA

Well, do you know the meaning of “material” and “immaterial,” of “approved” and “disapproved”?<sup>2</sup> to prove that pleasure and pain are alike “immaterial,” and neither “approved” nor “disapproved,” because they neither help nor hinder the effort to attain Virtue

# THE WORKS OF LUCIAN

ΕΠΙΚΟΤΡΟΣ

Μάλιστα

ΕΡΜΗΣ

Οὐ φασιν, ὦ Στοά, συνιέναι οἱ δικασταὶ τὰ  
δισύλλαβα ταῦτα ἐρωτήματα ὥστε ἡσυχίαν  
ἀγετε ψηφοφοροῦσι γάρ

ΣΤΟΑ

Καὶ μὴν ἐκράτησα ἄν, εἰ συνηρώτησα ἐν τῷ  
τρίτῳ τῶν ἀναποδείκτων σχήματι

ΔΙΚΗ

Τίς ὑπερέσχεν,

ΕΡΜΗΣ

Πάσαις ἢ Ἑδονή

ΣΤΟΑ

Ἐφίημι ἐπὶ τὸν Δία

ΔΙΚΗ

Τύχη τῇ ἀγαθῇ σὺ δὲ ἀλλοὺς κάλει

ΕΡΜΗΣ

23 Περὶ Ἀριστίππου Ἀρετὴ καὶ Τρυφή, καὶ  
Ἀρίστιππος δὲ αὐτὸς παρέστω

ΑΡΕΤΗ

Προτέραν ἐμὲ χρὴ τὴν Ἀρετὴν λέγειν ἐμὸς γάρ  
ἐστίν Ἀρίστιππος, ὡς δηλοῦσιν οἱ λόγοι καὶ τὰ  
ἔργα

ΤΡΥΦΗ

Οὐ μὲν οὖν, ἀλλ' ἐμὲ τὴν Τρυφὴν ἐμὸς γάρ ὁ  
ἀνηρ, ὡς ἐστίν ὁρᾶν ἀπὸ τῶν στεφάνων καὶ τῆς  
πορφυρίδος καὶ τῶν μύρων

<sup>1</sup> The five "indemonstrables" of Chrysippus, so called because they are self evident and require no proof, were all hypothetical or disjunctive syllogisms, examples are (1) "if it is day, it is light, it is light, it is day", (2) "if it

# THE DOUBLE INDICTMENT

EPICURUS

Certainly

HERMES

Stoa, the juniors say they can't understand these dissyllabic questions, so be silent, they are voting

STOA

I should have won if I had put him a question in the form of the "third indemonstrable" <sup>1</sup>

JUSTICE

Who won?

HERMES

Pleasure, unanimously

STOA

I appeal to Zeus!

JUSTICE

Good luck to you! Hermes, call another case

HERMES

Virtue v. High-living, *in re* Aristippus. Let Aristippus appear in person

VIRTUE

I ought to speak first, I am Virtue, and Aristippus belongs to me, as his words and his deeds indicate

HIGH-LIVING

No, indeed, I ought to speak first, I am High-living, and the man is mine, as you can see from his garlands, his purple cloak and his perfumes

is day, it is light, it is dark, it is not day", (3) "Plato is not both dead and alive, he is dead he is not alive", (4) "it is either day or night, it is day, it is not night", (5) "it is either day or night, it is not night, it is day".  
Of Diog. Laert. *Vit. Phil.* 7, 1, 49, Sext. *Emp. adv. Math.* 7

# THE WORKS OF LUCIAN

## ΔΙΚΗ

Μὴ φιλονεικεῖτε ὑπερκείσεται γὰρ καὶ αὕτη ἢ δίκη ἐστ' ἂν ὁ Ζεὺς δικάσῃ περὶ τοῦ Διουνυσίου παραπλήσιον γάρ τι καὶ τοῦτο εἰκεν εἶναι ὥστ' ἔαν μὲν ἡ Ἥδονη κρατήσῃ, καὶ τὸν Ἀρίστιππον ἔξει ἡ Τρυφή νικώσης δὲ αὐτῆς Στοᾶς, καὶ οὗτος ἐσται τῆς Ἀρετῆς κεκριμένος ὥστε ἄλλοι παρέστωσαν το δεῖνα μέντοι, μὴ λαμβανέτωσαν οὗτοι το δικαστικόν ἀδίκαστος γὰρ ἡ δίκη μεμένηκεν αὐτοῖς

## ΕΡΜΗΣ

Μάτην οὖν ἀνεληλυθότες ὧσι γέροντες ἄνδρες οὕτω μακρὰν τὴν ἀνάβασιν,

## ΔΙΚΗ

Ἰκανόν, εἰ τριτημοριον λαβοιεν ἀπιτε, μὴ ἀγανακτεῖτε, αὐθις δικασετε

## ΕΡΜΗΣ

24 Διογένη Σινωπέα παρεῖναι καιρός, καὶ σὺ ἡ Ἀργυραμοιβικὴ λέγε

## ΔΙΟΓΕΝΗΣ

Καὶ μὴν ἂν γε μὴ παύσῃται ἐνοχλοῦσα, ὦ Δίκη, οὐκέτι δρασμοῦ δικάσεται μοι, ἀλλὰ πολλῶν καὶ βαθέων τραυμάτων ἐγὼ γὰρ αὐτίκα μάλα πατάξας<sup>1</sup> τῷ ξύλῳ—

## ΔΙΚΗ

Τί τοῦτο, πέφευγεν ἡ Ἀργυραμοιβική, ὁ δὲ διώκει ἐπηρμένος τὸ βάκτρον οὐ μέτριόν τι κακὸν ἢ ἀθλία εἰκε λήψεσθαι τὸν Πύρρωνα κήρυττε

<sup>1</sup> πατάξω γ

## THE DOUBLE INDICTMENT

### JUSTICE

Do not wrangle, this case will stand over until Zeus decides the case of DIONYSIUS, for this seems to be similar. Consequently, if Pleasure wins, High-living shall have Aristippus, but if Stoa prevails, he shall be adjudged to Virtue. So let others appear. Look here, though—these jurors are not to get the fee, for their case has not come to trial.

### HERMES

Then are they to have come up here for nothing, old as they are, and the bill so high?

### JUSTICE

It will be enough if they get a third. Go your ways, don't be angry, you shall serve another day.

### HERMES

It is time for Diogenes of Sinope to appear. Make your complaint, Banking.

### DIOGENES

I protest, if she does not stop bothering me, Justice, it will not be running away that she will have me up for, but aggravated assault and battery, for I shall mighty soon take my staff and

### JUSTICE

What have we here? Banking has run away, and he is making after her with his stick raised. The poor creature is likely to catch it pretty badly! Call Pyrrho.

# THE WORKS OF LUCIAN

ΕΡΜΗΣ

- 25 Ἄλλ' ἡ μὲν Γραφικὴ πάρεστιν, ὦ Δίκη, ο  
Πύρρων δὲ οὐδὲ τὴν ἀρχὴν ἀνελήλυθεν, καὶ ἐώκει  
τοῦτο πράξειν

ΔΙΚΗ

Διὰ τί, ὦ Ἑρμῆ,

ΕΡΜΗΣ

Ὅτι οὐδὲν ἡγεῖται κριτήριον ἀληθὲς εἶναι

ΔΙΚΗ

Τοιγαροῦν ἐρήμην αὐτοῦ καταδικασάτωσαν  
τὸν λογογράφον ἥδη κάλει τον Σύρον καίτοι  
πρώην ἀπηνέχθησαν κατ' αὐτοῦ αἱ γραφαί, καὶ  
οὐδὲν ἡπείγην ἥδη κεκρίσθαι πλὴν ἄλλ' ἐπεὶ  
ἔδοξεν, προτέραν εἰσάγαγε τῆς Ῥητορικῆς τὴν  
δίκην βαβαί, ὅσοι συνεληλύθασιν ἐπὶ τὴν  
ἀκρόασιν

ΕΡΜΗΣ

Εἰκότως, ὦ Δίκη τό τε γὰρ μὴ ἐώλον εἶναι  
τὴν κρίσιν, ἀλλὰ καινὴν καὶ ξένην,<sup>1</sup> χθές, ὥσπερ  
ἔφης, ἐπηγγελέμενην,<sup>2</sup> καὶ τὸ ἐλπίζειν ἀκούσεσθαι  
Ῥητορικῆς μὲν καὶ Διαλόγου ἐν τῷ μέρει κατηγο-  
ρούντων, ἀπολογουμένου δὲ πρὸς ἀμφοτέρους τοῦ  
Σύρου, τοῦτο πολλοὺς ἐπήγαγε τῷ δικαστηρίῳ  
πλὴν ἀλλὰ ἄρξαι ποτέ, ὦ Ῥητορικῇ, τῶν λόγων

ΡΗΤΟΡΙΚΗ

- 26 Πρῶτον μὲν, ὦ ἄνδρες Ἀθηναῖοι, τοῖς θεοῖς  
εὐχομαι πᾶσι καὶ πάσαις, ὅσῃν εὐνοίαν ἔχουσα  
διατελῶ τῇ τε πόλει καὶ πᾶσιν ὑμῖν, τοσαύτην  
ὑπάρξαι μοι παρ' ὑμῶν εἰς τουτονὶ τὸν ἀγῶνα,  
ἐπειθ' ὅπερ ἐστὶ μάλιστα δίκαιον, τοῦτο παρα-  
στήσαι τοὺς θεοὺς ὑμῖν, τὸν μὲν ἀντίδικον σιωπᾶν

<sup>1</sup> καὶ ξένην not in γ

<sup>2</sup> χθες—ἐπηγγελέμενην not in β



## THE DOUBLE INDICTMENT

HERMES

Painting is here, Justice, but Pylho has not come up at all. It might have been expected that he would do this.

JUSTICE

Why, Hermes?

HERMES

Because he does not believe there is any true standard of judgment.

JUSTICE

Then let them bring in a verdict by default against him. Now call the speech-writer, the Syrian. After all, it was only recently that the writs were lodged against him, and there was no pressing need to have tried the cases now. However, since that point has been decided, introduce the suit of Oratory first. Heavens, what a crowd has come together for the hearing!

HERMES

Naturally, Justice. The case is not stale, but new and unfamiliar, having been entered only yesterday, as you said, and they hope to hear Oratory and Dialogue bringing charges in turn and the Syrian defending himself against both, this has brought crowds to court. But do begin your speech, Oratory.

ORATORY

In the first place, men of Athens, I pray the gods and goddesses one and all that as much good will as I steadily entertain toward the city and toward all of you may be shown me by you in this case, and secondly that the gods may move you to do what is above all the just thing to do—to bid my

κελεύειν, ἐμὲ δὲ ὥς προήρημαι καὶ βεβούλημαι  
 τὴν κατηγορίαν ἑᾶσαι ποιήσασθαι οὐχὶ δὲ ταῦτὰ  
 παρίσταται μοι γιγνώσκειν ὅταν τε εἰς ἃ πέπονθα  
 ἀποβλέψω καὶ ὅταν εἰς τοὺς λόγους οὓς ἀκούω  
 τοὺς μὲν γὰρ λόγους ὥς ὁμοιοτάτους τοῖς ἐμοῖς  
 οὗτος ἐρεῖ πρὸς υμᾶς, τὰ δὲ πράγματα εἰς τοῦτο  
 προήκοντα ὄψεσθε ὥστε ὅπως μὴ χεῖρόν τι πεί-  
 σομαι πρὸς αὐτοῦ σκέψασθαι δέον ἀλλὰ γὰρ  
 ἵνα μὴ μακρὰ προοιμιάζωμαι τοῦ ὕδατος πάλαι  
 εἰκῇ ρέοντος, ἀρξομαι τῆς κατηγορίας

27 Ἐγὼ γαρ, ὦ ἄνδρες δικασταί, τουτονὶ κομιδῇ  
 μεираκιον ὄντα, βάρβαρον ἐτι τὴν φωνὴν καὶ  
 μονονουχὶ κἀνδυν ἐνδεδυκότα εἰς τὸν Ἀσσύριον  
 τρόπον, περὶ τὴν Ἰωνίαν εὐροῦσα πλαζόμενον ἔτι  
 καὶ ὅ τι χρῆσαιτο ἑαυτῷ οὐκ εἰδότα παραλαβοῦσα  
 ἐπαίδευσά καὶ ἐπειδὴ ἐδόκει μοι εὐμαθὴς εἶναι  
 καὶ ἀτενὲς ὁρᾶν εἰς ἐμέ—ὑπέπτησσε γὰρ τότε καὶ  
 ἐθεράπευεν καὶ μνην ἐθαύμαζεν—ἀπολιποῦσα  
 τοὺς ἄλλους ὁπόσοι ἐμνήστευόν με πλούσιοι καὶ  
 καλοὶ καὶ λαμπροὶ τὰ προγονικά, τῷ ἀχαρίστῳ  
 τούτῳ ἑμαυτὴν ἐνεγγύησα πένητι καὶ ἀφανεῖ καὶ  
 νέῳ προῖκα οὐ μικρὰν ἐπενεγκαμένη πολλοὺς καὶ  
 θαυμασίους λόγους εἶτα ἀγαγοῦσα αὐτὸν εἰς  
 τοὺς φυλέτας τοὺς ἐμοὺς παρενέγραψα καὶ ἀστὸν  
 ἀπέφηνά, ὥστε τοὺς διαμαρτόντας<sup>1</sup> τῆς ἐγγύης  
 ἀποπνίγεσθαι δόξαν δὲ αὐτῷ περινοστέϊν ἐπι-  
 δειξομένῳ τοῦ γάμου τὴν εὐποτμίαν, οὐδὲ τότε

<sup>1</sup> αμαρτάνοντας γ

## THE DOUBLE INDICTMENT

opponent hold his tongue and to let me make the complaint in the way that I have preferred and chosen. I cannot come to the same conclusion when I contemplate my own experiences and the speeches that I hear, for the speeches that he will make to you will be as like as can be to mine, but his actions, as you shall see, have gone so far that measures must be taken to prevent my experiencing worse injury at his hands<sup>1</sup>. But not to prolong my introduction when the water has been running freely this long time, I will begin my complaint.

When this man was a mere boy, gentlemen of the jury, still speaking with a foreign accent and I might almost say wearing a caftan in the Syrian style, I found him still wandering about in Ionia, not knowing what to do with himself, so I took him in hand and gave him an education. As it seemed to me that he was an apt pupil and paid strict attention to me—for he was subservient to me in those days and paid court to me and admired none but me—I turned my back upon all the others who were suing for my hand, although they were rich and good-looking and of splendid ancestry, and plighted myself to this ingrate, who was poor and insignificant and young, bringing him a considerable dowry consisting in many marvellous speeches. Then, after we were married, I got him irregularly registered among my own clansmen and made him a citizen, so that those who had failed to secure my hand in marriage choked with envy. When he decided to go travelling in order to show how happily married he was, I did not

<sup>1</sup> Oratory, more concerned about form than content, borrows her prooemium from Demosthenes, adding the first sentence of the Third Olynthiac to the first sentence of the oration on the Crown, and adapting both as best she can.

ἀπελείφθην, ἀλλὰ πανταχοῦ ἐπομένη ἄνω καὶ κάτω περιηγόμην καὶ κλεινον αὐτὸν καὶ αἰοίδιμον ἐποίουں κατακοσμοῦσα καὶ περιστέλλουσα καὶ τὰ μὲν ἐπὶ τῆς Ἑλλάδος καὶ τῆς Ἰωνίας μέτρια, εἰς δὲ τὴν Ἰταλίαν ἀποδημῆσαι θελήσαντι αὐτῷ τὸν Ἰόνιον συνδιέπλευσα καὶ τὰ τελευταῖα μέχρι τῆς Κελτικῆς συναπάρασα εὐπορεῖσθαι ἐποίησα

Καὶ μέχρι μὲν πολλοῦ πάντα μοι ἐπέιθετο καὶ συνῆν αἰεὶ, μηδεμίαν νύκτα γιγνομενος ἀπόκοιτος  
 28 παρ' ἡμῶν ἐπεὶ δὲ ἱκανῶς ἐπεσιτίσατο καὶ τὰ πρὸς εὐδοξίαν εὖ ἔχειν αὐτῷ ὑπέλαβεν, τὰς ὁφρῦς ἐπάρας καὶ μέγα φρονήσας ἐμοῦ μὲν ἡμέλησεν, μᾶλλον δὲ τέλεον εἶασεν, αὐτὸς δὲ τὸν γενειήτην ἐκείνον, τὸν ἀπὸ τοῦ σχήματος, τὸν Διάλογον, Φιλοσοφίας υἱὸν εἶναι λεγόμενον, ὑπεραγαπήσας μάλα ἐρωτικῶς πρεσβύτερον αὐτοῦ ὄντα, τούτῳ σύνεστιν καὶ οὐκ αἰσχύνεται τὴν μὲν ἐλευθερίαν καὶ τὸ ἄνετον τῶν ἐν ἐμοὶ λόγων συντεμῶν, εἰς μικρὰ δὲ καὶ κομματικὰ<sup>1</sup> ἐρωτήματα κατακλείσας ἑαυτόν, καὶ ἀντὶ τοῦ λέγειν ὅ τι βούλεται μεγάλη τῇ φωνῇ βραχεῖς τινὰς λόγους ἀναπλέκων καὶ συλλαβίζων, ἀφ' ὧν ἀθρόος μὲν ἐπαινος ἢ κρότος πολὺς οὐκ ἂν ἀπαντήσειεν αὐτῷ, μειδίαμα δὲ παρὰ τῶν ἀκουόντων καὶ τὸ ἐπισεῖσαι τὴν χεῖρα ἐντὸς τῶν ὄρων καὶ μικρὰ ἐπινεῦσαι τῇ κεφαλῇ καὶ ἐπιστενάξαι τοῖς λεγομένοις τοιούτων ἡράσθη ὁ γενναῖος ἐμοῦ καταφρονήσας φασὶν δὲ αὐτὸν μηδὲ πρὸς τὸν ἐρώμενον τοῦτον εἰρήνην ἄγειν, ἀλλὰ ὁμοια<sup>2</sup> καὶ ἐκείνον ὑβρίζειν

<sup>1</sup> κωμικά β

<sup>2</sup> ὁμοια Fritzsche οἶμαι MSS (Fritzsche writes τὰ ὁμοια, but the article is not necessary Salt 63 )

## THE DOUBLE INDICTMENT

desert him even then, but tailed up and down after him everywhere and made him famous and renowned by giving him finely and dicing him out. On our travels in Greece and in Ionia I do not lay so much emphasis, but when he took a fancy to go to Italy, I crossed the Adriatic with him, and at length I journeyed with him as far as Gaul, where I made him rich.

For a long time he took my advice in everything and lived with me constantly, never spending a single night away from home. But when he had laid in plenty of the sinews of war and thought that he was well off for reputation, he became supercilious and vain and neglected me, or rather deserted me completely. Having conceived an inordinate affection for that bearded man in the mantle, Dialogue, who is said to be the son of Philosophy and is older than he is, he lives with him. Showing no sense of shame, he has curtailed the freedom and the range of my speeches and has confined himself to brief, disjointed questions. And instead of saying whatever he wishes in a powerful voice, he fits together and spells out short paragraphs, for which he cannot get hearty praise or great applause from his hearers, but only a smile, or a restrained gesture of the hand, an inclination of the head, or a sigh to point his periods. That is the sort of thing this gallant gentleman fell in love with, despising me. They say, too, that he is not at peace with this favourite, either, but insults him in the same way.

29 Πῶς οὖν οὐκ ἀχάριστος οὗτος καὶ ἔνοχος τοῖς περὶ τῆς κακώσεως νόμοις, ὃς τὴν μὲν νόμῳ γαμετὴν παρ' ἧς τοσαῦτα εἴληφεν καὶ δι' ἣν ἐνδοξὸς ἐστὶν οὕτως ἀτίμως ἀπέλιπεν, καινῶν δὲ ὠρέχθη πραγμάτων, καὶ ταῦτα νῦν ὁπότε μόνῃ ἐμὲ θαυμάζουσιν καὶ ἐπιγράφονται ἅπαντες προστάτιν ἑαυτῶν, ἀλλ' ἐγὼ μὲν ἀντέχω τοσοῦτων μνηστευόντων, καὶ κόπτουσιν αὐτοῖς τὴν θύραν καὶ τοῦνομα ἐπιβοωμένοις μεγάλη τῇ φωνῇ οὔτε ἀνοίγειν οὔτε ὑπακουεῖν βούλομαι ὁρῶ γὰρ αὐτοὺς οὐδὲν πλέον τῆς βοῆς κομίζοντας οὗτος δὲ οὐδὲ οὕτως ἐπιστρέφεται πρὸς ἐμέ, ἀλλὰ πρὸς τὸν ἐρώμενον βλέπει, τί, ὦ θεοί, χρηστὸν παρ' αὐτοῦ λήψεσθαι προσδοκῶν, οὐ οἶδε τοῦ τρίβωνος οὐδὲν πλέον ἔχοντα,

Εἰρήκα, ὦ ἄνδρες δικασταί, ὑμεῖς δέ, ἦν εἰς τὸν ἐμὸν τρόπον τῶν λόγων ἀπολογεῖσθαι θέλη, τοῦτο μὲν μὴ ἐπιτρέπετε,—ἀγνοῶν γὰρ ἐπ' ἐμὲ τὴν ἐμὴν μάχαιραν ἀκουᾶν—κατὰ δὲ τὸν αὐτοῦ ἐρώμενον τὸν Διάλογον οὕτως ἀπολογεῖσθω, ἦν δύνηται

## ΕΡΜΗΣ

Τοῦτο μὲν ἀπίθανον οὐ γὰρ οἶόν τε, ὦ Ῥητορική, μόνον αὐτὸν ἀπολογεῖσθαι κατὰ σχῆμα τοῦ Διαλογου, ἀλλὰ ρῆσιν καὶ αὐτὸς εἰπάτω

## ΣΥΡΟΣ

30 Ἐπεὶ καὶ τοῦτο, ὦ ἄνδρες δικασταί, ἡ ἀντίδικος ἠγανακτήσεν, εἰ μακρῶ χρήσομαι τῷ λόγῳ, καὶ ταῦτα τὸ δύνασθαι λέγειν παρ' ἐκείνης λαβὼν, πολλὰ μὲν οὐκ ἐρῶ πρὸς ὑμᾶς, τὰ κεφάλαια δὲ αὐτὰ ἀπολυσάμενος<sup>1</sup> τῶν κατηγορηθέντων ὑμῖν

<sup>1</sup> ἀπολυσάμενος Herwerden ἐπιλυσάμενος MSS

## THE DOUBLE INDICTMENT

Is he not, then, ungrateful and subject to punishment under the laws that concern desertion, inasmuch as he so disgracefully abandoned his lawful wife, from whom he received so much and through whom he is famous, and sought a new arrangement, now of all times, when I alone am admired and claimed as patroness by everyone? For my part I hold out against all those who court me, and when they knock at my door and call my name at the top of their lungs, I have no desire either to open or to reply, for I see that they bring with them nothing but their voices. But this man even then does not come back to me—no, he keeps his eyes upon his favourite. Ye gods, what good does he expect to get from him, knowing that he has nothing but his short cloak?

I have finished, gentlemen of the jury. But I beg you, if he wishes to make his defence in my style of speaking, do not permit that, for it would be unkind to turn my own weapon against me, let him defend himself, if he can, in the style of his favourite, Dialogue

### HERMES

That is unreasonable. It is not possible, Oratory, for him, all by himself, to make his defence after Dialogue's manner. Let him make a speech as you did.

### THE SYRIAN

Gentlemen of the jury, as my opponent was indignant at the thought of my using a long speech when I acquired my power of speaking from her, I shall not say much to you, but shall simply answer the main points of her complaint and then

ἀπολείψω σκοπεῖν περὶ ἀπάντων πάντα γὰρ  
ὅποσα διηγῆσατο περὶ ἐμοῦ αληθῆ ὄντα διηγῆ-  
σατο καὶ γὰρ ἐπαίδευσεν καὶ συναπεδήμησεν  
καὶ εἰς τοὺς Ἑλληνας ἐνέγραψεν, καὶ κατὰ γε  
τοῦτο χάριν ἂν εἰδείην τῷ γάμῳ δι' ἧς δὲ αἰτίας  
ἀπολιπὼν αὐτὴν ἐπὶ τουτοῦ τὸν Διαλογὸν ἐτρα-  
πόμην, ἀκούσατε, ὦ ἄνδρες δικασταί, καὶ με μὴδὲν  
τοῦ χρησίμου ἐνεκα ψεύδεσθαι ὑπολάβητε

- 31 Ἐγὼ γὰρ ὁρῶν ταύτην οὐκέτι σωφρονοῦσαν  
οὐδὲ μένουσαν ἐπὶ τοῦ κοσμοῦ σχήματος οἶόν  
ποτε ἐσχηματισμένην αὐτὴν ὁ Παιανιεὺς ἐκείνος  
ἡγαγετο, κοσμουμένην δὲ καὶ τὰς τρίχας εὐθετί-  
ζουσιν εἰς τὸ ἐταιρικὸν καὶ φυκίον ἐντριβομένην  
καὶ τῷ φθαλμῷ ὑπογραφομένην, ὑπώπτειν εὐθὺς  
καὶ παρεφύλαττον ὅποι τὸν ὀφθαλμὸν φέρει καὶ  
τὰ μὲν ἄλλα ἐῷ καθ' ἐκάστην δὲ τὴν νύκτα οὐ μὲν  
στενωπὸς ἡμῶν ἐνεπίμπλατο μεθυόντων ἐραστῶν  
κωμαζόντων ἐπ' αὐτὴν καὶ κοπτόντων τὴν θύραν,  
ἐνίων δὲ καὶ εἰσβιάζεσθαι σὺν οὐδενὶ κόσμῳ  
τολμωντων αὐτὴ δὲ ἐγέλα καὶ ἤδετο τοῖς δρω-  
μένοις καὶ τὰ πολλὰ ἢ παρέκλυπτεν ἀπὸ τοῦ  
τέγους ἀδόντων ἀκούουσα τραχείᾳ τῇ φωνῇ ὡδὰς  
τινας ἐρωτικὰς ἢ καὶ παρανοίγουσα τὰς θυρίδας  
ἐμὲ οἰομένη λανθάνειν ἢ σέλγαινε καὶ ἐμοιχευετο  
πρὸς αὐτῶν ὅπερ ἐγὼ μὴ φέρων γράψασθαι μὲν  
αὐτὴν μοιχείας οὐκ ἐδοκίμαζον, ἐν γειτόνων δὲ  
οἰκοῦντι τῷ Διαλόγῳ προσελθὼν ἡξίου κατα-  
δεχθῆναι ὑπ' αὐτοῦ

- 32 Ταῦτά ἐστιν ἃ τὴν Ῥητορικὴν ἐγὼ μεγάλα  
ἡδίκηκα καίτοι εἰ καὶ μὴδὲν αὐτῇ τοιοῦτο ἐπέ-  
πρακτο, καλῶς εἶχέ μοι ἀνδρὶ ἤδη τετταράκοντα  
ἔτη σχεδὸν γεγονότι θορύβων μὲν ἐκείνων καὶ



## THE DOUBLE INDICTMENT

leave it to you to weigh the whole question. In all that she told about me she told the truth. She gave me an education and went abroad with me and had me enfranchized as a Greek, and on this account, at least, I am grateful to her for marrying me. Why I left her and took to my friend here, Dialogue, listen, gentlemen of the jury, and you shall hear, and do not imagine that I am telling any falsehood for the sake of advantage.

Seeing that she was no longer modest and did not continue to clothe herself in the respectable way that she did once when Demosthenes took her to wife, but made herself up, arranged her hair like a courtesan, put on rouge, and darkened her eyes underneath, I became suspicious at once and secretly took note where she directed her glances. I pass over everything else, but every night our street was full of maudlin lovers coming to serenade her, knocking at the door, and sometimes even venturing to force an entrance in disorderly fashion. She herself laughed and enjoyed these performances, and generally, when she heard them singing love-songs in a hoarse voice, she either peeped over the edge of the roof or else even slyly opened the windows, thinking that I would not notice it, and then wantoned and intrigued with them. I could not stand this, and as I did not think it best to bring an action for divorce against her on the ground of adultery, I went to Dialogue, who lived near by, and requested him to take me in

That is the great injustice that I have done. Oratory After all, even if she had not acted as she did, it would have been proper that I, a man nearly about forty years of age, should take my leave of her.

## THE WORKS OF LUCIAN

δικῶν ἀπηλλάχθαι καὶ τοὺς ἄνδρας τοὺς δικαστὰς  
ἀτρεμεῖν ἔαν, τυράννων κατηγορίας καὶ ἀριστέων  
ἐπαίνους ἐκφυγόντα, εἰς δὲ τὴν Ἀκαδήμειαν ἢ εἰς  
τὸ Λύκειον ἐλθόντα τῷ βελτίστῳ τούτῳ Διαλόγῳ  
συμπεριπατεῖν ἡρέμα διαλεγομένους, τῶν ἐπαίνων  
καὶ κρότων οὐ δεομένους

Πολλὰ ἔχων εἰπεῖν ἤδη παύσομαι ὑμεῖς δὲ  
εὐορκον τὴν ψῆφον ἐνέγκατε

ΔΙΚΗ

Τίς κρατεῖ,

ΕΡΜΗΣ

Πάσαις ὁ Σύρος πλήν μιᾶς

ΔΙΚΗ

Ῥήτωρ τις εἰκεν εἶναι ὁ τὴν ἐναντίαν θέμενος  
33 ὁ Διάλογος ἐπὶ τῶν αὐτῶν λέγε ὑμεῖς δὲ περι  
μείνατε, διπλάσιον ἀποισόμενοι τὸν μισθὸν ἐπ'  
ἀμφοτέραις ταῖς δίκαις

ΔΙΑΛΟΓΟΣ

Ἐγὼ δέ, ὦ ἄνδρες δικασταί, μακροὺς μὲν ἀπο  
τείνειν τοὺς λογους οὐκ ἂν ἐβουλόμην πρὸς ὑμᾶς,  
ἀλλὰ κατὰ μικρὸν ὥσπερ εἰωθα ὁμῶς δὲ ὡς  
νόμος ἐν τοῖς δικαστηρίοις, οὕτω ποιήσομαι τὴν  
κατηγορίαν ἰδιώτης παντάπασιν καὶ ἀτεχνος τῶν  
τοιούτων ὢν καὶ μοι τοῦτο ἔστω πρὸς ὑμᾶς το  
προοίμιον

Ἄ δὲ ἡδίκημαι καὶ περιύβρισται πρὸς τούτου,  
σαυτά ἐστιν, ὅτι με σεμνὸν τέως ὄντα καὶ θεῶν τε  
καὶ φύσεως καὶ τῆς τῶν ὅλων περιόδου σκο  
ποῦ, ἡνίκα, ὑψηλὸν ἄνω που τῶν νεφῶν ἀεροβα

## THE DOUBLE INDICIMENT

stormy scenes and lawsuits, should let the gentlemen of the jury rest in peace, refraining from accusations of tyrants and laudations of princes, and should betake myself to the Academy or the Lyceum to walk about with this excellent person Dialogue while we converse quietly without feeling any need of praise and applause

Though I have much to say, I will stop now  
Cast your vote in accordance with your oath

*(The votes are counted)*

JUSTICE

Who is the winner?

HERMES

The Syrian, with every vote but one

JUSTICE

Very likely it was a public speaker who cast the vote against him. Let Dialogue plead before the same jury. *(To the JURORS)* Wait, and you shall get double pay for the two cases.

DIALOGUE

For my part, gentlemen of the jury, I should prefer not to make you a long speech, but to discuss the matter a little at a time, as is my wont. Nevertheless I will make my complaint in the way that is customary in courts of law, although I am completely uninformed and inexperienced in such matters. Please consider this my introduction.

The wrongs done me and the insults put upon me by this man are these. I was formerly dignified, and pondered upon the gods and nature and the cycle of the universe, treading the air<sup>1</sup> high up above the

<sup>1</sup> In the *Clouds* of Aristophanes (225) Socrates says "I tread the air and contemplate the sun."

## THE WORKS OF LUCIAN

τοῦντα, ἔνθα ὁ μέγας ἐν οὐρανῷ Ζεὺς πτηνὸν ἄρμα ἐλαύνων φέρεται, κατασπάσας αὐτὸς ἡδὴ κατὰ τὴν ἀψίδα πετόμενον καὶ ἀναβαίνοντα ὑπὲρ τὰ νῶτα τοῦ οὐρανοῦ καὶ τὰ πτερὰ συντρίψας ἰσοδίαιτον τοῖς πολλοῖς ἐποίησεν, καὶ τὸ μὲν τραγικὸν ἐκεῖνο καὶ σωφρονικὸν προσωπεῖον ἀφείλέ μου, κωμικὸν δὲ καὶ σατυρικὸν ἄλλο ἐπέθηκε μοι καὶ μικροῦ δεῖν γελοῖον εἰτά μοι εἰς τὸ αὐτὸ φέρων συγκαθεῖρξεν τὸ σκῶμμα καὶ τὸν ἱαμβον καὶ κυνισμὸν καὶ τὸν Εὐπολιν καὶ τὸν Ἀριστοφάνη, δεινοὺς ἀνδρας ἐπικερτομῆσαι τὰ σεμνὰ καὶ χλευάσαι τὰ ὀρθῶς ἔχοντα τελευταῖον δὲ καὶ Μένιππὸν τινὰ τῶν παλαιῶν κυνῶν μάλα ὑλακτικὸν ὥς δοκεῖ καὶ κάρχαρον ἀνορύξας, καὶ τοῦτον ἐπεισήγαγεν μοι φοβερόν τινα ὥς ἀληθῶς κύνα καὶ τὸ δῆγμα λαθραῖον, ὅσω καὶ γελῶν ἅμα ἔδακνεν

Πῶς οὖν οὐ δεινὰ ὑβρισμαὶ μηκετ ἐπὶ τοῦ οἰκείου διακείμενος,<sup>1</sup> ἀλλὰ κωμῳδῶν καὶ γελωτοποιῶν καὶ ὑποθέσεις ἀλλοκότους υποκρινόμενος αὐτῷ, τὸ γὰρ πάντων ἀτοπώτατον, κρᾶσίν τινα παράδοξον κέκραμαι καὶ οὔτε πεζός εἰμι οὔτε ἐπὶ τῶν μέτρων βεβηκα, ἀλλὰ ἱπποκενταύρου δίκην σύνθετόν τι καὶ ξενὸν φάσμα τοῖς ἀκουουσι δοκῶ

ΕΡΜΗΣ

34 Τί οὖν πρὸς ταῦτα ερεῖς, ὦ Σύρε,

ΣΥΡΟΣ

Ἀπροσδόκητον, ὦ ἄνδρες δικασταί, τὸν ἀγῶνα τοῦτον ἀγωνίζομαι παρ' ὑμῖν πάντα γοῦν μᾶλ-

<sup>1</sup> ἐπὶ τοῦ οἰκείου σχήματος διαμενων β

## THE DOUBLE INDICTMENT

clouds where "great Zeus in heaven driving his winged car <sup>1</sup> sweeps on, but he dragged me down when I was already soaring above the zenith and mounting on 'heaven's back, <sup>2</sup> and broke my wings, putting me on the same level as the common herd. Moreover, he took away from me the respectable tragic mask that I had, and put another upon me that is comic, satyr-like, and almost ridiculous. Then he unceremoniously penned me up with Jest and Satire and Cynicism and Eupolis and Aristophanes, terrible men for mocking all that is holy and scoffing at all that is right. At last he even dug up and thrust in upon me Menippus, a prehistoric dog <sup>3</sup> with a very loud bark, it seems, and sharp fangs, a really dreadful dog who bites unexpectedly because he grins when he bites.

Have I not been dreadfully maltreated, when I no longer occupy my proper role but play the comedian and the buffoon and act out extraordinary plots for him? What is most monstrous of all, I have been turned into a surprising blend, for I am neither a foot nor a horseback, neither prose nor verse, but seem to my hearers a strange phenomenon made up of different elements, like a Centaur <sup>4</sup>.

### HERMES

What are you going to say to this, Master Syrian?

### THE SYRIAN

Gentlemen of the jury, the suit that I am contesting now before you is unexpected. In fact, I should

<sup>1</sup> Plato, *Phaedrus* 246 E

<sup>2</sup> Plato, *Phaedrus* 247 D      <sup>3</sup> Cynic

<sup>4</sup> This refers to the practice of mingling verse and prose, borrowed by Lucian from Menippus. For good illustrations see the beginning of *Zeus Kants* and of *The Double Indictment*.

## THE WORKS OF LUCIAN

λον ἂν ἤλπισα ἢ τὸν Διαλογον τοιαῦτα ἐρεῖν περὶ ἐμοῦ, ὃν παραλαβὼν ἐγὼ σκυθρωπὸν ἔτι τοῖς πολλοῖς δοκοῦντα καὶ ὑπὸ τῶν συνεχῶν ἐρωτήσεων κατεσκληκότα, καὶ ταύτῃ αἰδέσιμον μὲν εἶναι δοκοῦντα, οὐ πάντῃ δὲ ἡδὺν οὐδὲ τοῖς πλήθεσι κεχαρισμένον, πρῶτον μὲν αὐτὸν ἐπὶ γῆς βαίνειν εἰθισα εἰς τὸν ἀνθρώπινον τοῦτον τρόπον, μετὰ δὲ τὸν αὐχμὸν τὸν πολλὸν ἀποπλύνας καὶ μειδιᾷν καταναγκάσας ἡδίῳ τοῖς ὀρώσι παρεσκεύασα, ἐπὶ πᾶσι δὲ τὴν κωμῳδίαν αὐτῷ παρέξευξα, καὶ κατὰ τοῦτο πολλήν οἱ μηχανώμενος τὴν εὐνοίαν παρὰ τῶν ἀκουόντων, οἱ τέως τὰς ἀκάνθας τὰς ἐν αὐτῷ δεδιότες ὥσπερ τον ἐχῖνον εἰς τὰς χεῖρας λαβεῖν αὐτὸν ἐφυλάττοντο

Ἄλλ' ἐγὼ οἶδ' ὅπερ μάλιστα λυπεῖ αὐτόν, ὅτι μὴ τὰ γλίσχρα ἐκεῖνα καὶ λεπτὰ κάθημαι πρὸς αὐτὸν σμικρολογούμενος, εἰ ἀθάνατος ἢ ψυχὴ, καὶ πόσας κοτύλας ὁ θεὸς οὔποτε τὸν κοσμον εἰργάσατο τῆς ἀμιγούς καὶ κατὰ ταῦτα ἐχούσης οὐσίας ἐνέχεεν εἰς τὸν κρατῆρα ἐν ᾧ τὰ πάντα ἐκεράννυτο, καὶ εἰ ἡ Ῥητορικὴ πολιτικῆς μορίου εἰδωλον, κολακείας τὸ τέταρτον χαίρει γὰρ οὐκ οἶδ' ὅπως τὰ τοιαῦτα λεπτολογῶν καθάπερ οἱ τὴν ψῶραν ἡδέως κνῶμενοι, καὶ τὸ φρόντισμα ἡδὺν αὐτῷ δοκεῖ καὶ μέγα φρονεῖ ἣν λέγεται ὡς οὐ παντὸς ἀνδρός ἐστι συνιδεῖν ἃ περὶ τῶν ἰδεῶν ὀξυδορκεῖ

Ταῦτα δηλαδὴ καὶ παρ' ἐμοῦ ἀπαιτεῖ καὶ τὰ πτερὰ ἐκεῖνα ζητεῖ καὶ ἄνω βλέπει τὰ πρὸ τοῦν

## THE DOUBLE INDICIMENT

have looked for anything else in the world sooner than that Dialogue should say such things about me. When I took him in hand, he was still dour, as most people thought, and had been reduced to a skeleton through continual questions. In that guise he seemed awe inspiring, to be sure, but not in any way attractive or agreeable to the public. So first of all I got him into the way of walking on the ground like a human being, afterwards by washing off all his accumulated grime and forcing him to smile, I made him more agreeable to those who saw him, and on top of all that, I paired him with Comedy, and in this way too procured him great favour from his hearers, who formerly feared his pickles and avoided taking hold of him as if he were a sea-urchin.

I know, however, what hurts him most. It is that I do not sit and quibble with him about those obscure, subtle themes of his, like "whether the soul is immortal," and "when God made the world, how many pints of pure, changeless substance he poured into the vessel in which he concocted the universe,"<sup>1</sup> and "whether rhetoric is the false counterpart of a subdivision of political science, the fourth form of parasitic occupation,"<sup>2</sup> Somehow he delights in dissecting such problems, just as people like to scratch where it itches. Reflection is sweet to him, and he sets great store by himself if they say that not everyone can grasp his penetrating speculations about "ideas."

That is what he expects of me, naturally, and he demands those wings of his and gazes on high without

<sup>1</sup> Cf. Plato, *Timaeus* 35 A and 41 D

<sup>2</sup> Cf. Plato, *Gorgias* 463 B, D, 465 C

ποδοῖν οὐχ ὁρῶν ἐπεὶ τῶν γε ἄλλων ἕνεκα οὐκ  
 ἂν οἶμαι μέμφαιτό μοι, ὥς θοῖμάτιον τοῦτο τὸ  
 Ἑλληνικὸν περισπάσας αὐτοῦ βαρβαρικόν τι  
 μετενέδυσα, καὶ ταῦτα βάρβαρος αὐτὸς εἶναι  
 δοκῶν ἡδίκουν γὰρ ἂν τὰ τοιαῦτα εἰς αὐτὸν  
 παρανομῶν καὶ τὴν πάτριον ἐσθῆτα λωποδυτῶν  
 Ἀπολελόγημαι ὥς δυνατὸν ἐμοί ὑμεῖς δὲ  
 ὁμοίαν τῇ παλαι τὴν ψῆφον ἐνέγκατε

## ΕΡΜΗΣ

35 Βαβαί, δέκα ὅλαις κρατεῖς ὁ γὰρ αὐτὸς ἐκεῖ-  
 νος ὁ πάλαι οὐδὲ νῦν ὁμόψηφός ἐστιν ἀμέλει  
 τοῦτο ἔθος ἐστιν, καὶ πᾶσι τὴν τετρυπημένην  
 οὗτος φέρει καὶ μὴ παύσαιτο φθονῶν τοῖς ἀρίσ-  
 τοις ἀλλ' ὑμεῖς μὲν ἀπιτε ἀγαθῇ τυχῇ, αὐρίον  
 δὲ τὰς λοιπὰς δικάσομεν



## THE DOUBLE INDICTMENT

seeing what lies at his feet As far as the rest of it goes, he cannot complain, I am sure, that I have stripped him of that Greek mantle and shifted him into a foreign one, even though I myself am considered foreign Indeed I should be doing wrong to transgress in that way against him and to steal away his native costume

I have made the best defence that I can Please cast the same ballot as before

*(The votes are counted)*

### HERMES

Well, well! You win by all of ten votes! The same one who voted against you before will not vote as the rest even now Without doubt it is a habit, and the man always casts the ballot that has a hole in it<sup>1</sup> I hope he will keep on envying men of standing Well, go your ways, and good luck to you To-morrow we shall try the rest of the cases

<sup>1</sup> Each juror was given two ballots of metal shaped like a Japanese top, a flat circular disk, pierced perpendicularly at its centre by a cylindrical axis, which in the one for acquittal was solid, in the other, tubular



## ON SACRIFICES

In matter and manner, this little skit approximates very closely to the Cynic diatribe as exemplified in the fragments of Teles and in some portions of Epictetus

It has a counterpart in the piece, *On Funerals*, so close that one is tempted to believe them both parts of the same screed, although they now stand some distance apart in Lucian's works, it may be, however, that this is simply a pendant to the other. They certainly belong together in some sense

## ΠΕΡΙ ΘΥΣΙΩΝ

1 Ἄ μὲν γὰρ ἐν ταῖς θυσίαις οἱ μάταιοι πρῶ-  
τουσι καὶ ταῖς ἑορταῖς καὶ προσόδοις τῶν θεῶν  
καὶ ἃ αἰτοῦσι καὶ ἃ εὖχονται καὶ ἃ γινώσκουσι  
περὶ αὐτῶν, οὐκ οἶδα εἰ τις οὕτως κατηφής ἐστι  
καὶ λελυπημένος ὅστις οὐ γελάσεται τὴν ἀβελ-  
τερίαν ἐπιβλέψας τῶν δρωμένων καὶ πολὺ γε,  
οἶμαι, πρότερον τοῦ γελαῖν πρὸς ἑαυτὸν ἐξετάσει  
πότερον εὐσεβεῖς αὐτοὺς χρὴ καλεῖν ἢ τοῦναντίον  
θεοῖς ἐχθροὺς καὶ κακοδαίμονας, οἳ γε οὕτω τα-  
πεινὸν καὶ ἀγεννὲς τὸ θεῖον ὑπειλήφασιν ὥστε  
εἶναι ἀνθρώπων ἐνδεῆς καὶ κολακειόμενον ἡδεσθαι  
καὶ ἀγανακτεῖν ἀμελούμενον

Τὰ γοῦν Αἰτωλικά πάθη καὶ τὰς τῶν Καλυ-  
δωνίων συμφορὰς καὶ τοὺς τοσοῦτους φόνους καὶ  
τὴν Μελεάγρου διάλυσιν, πάντα ταῦτα ἔργα  
φασὶν εἶναι τῆς Ἀρτέμιδος μεμψιμοιρούσης ὅτι  
μὴ παρελήφθη πρὸς τὴν θυσίαν ὑπὸ τοῦ Οἰνέως  
οὕτως ἀρα βαθέως καθίκετο αὐτῆς ἢ τῶν ἱερείων  
διαφορά<sup>1</sup> καὶ μοι δοκῶ ὁρᾶν αὐτὴν ἐν τῷ οὐ-  
ρανῷ τότε μνην τῶν ἄλλων θεῶν εἰς Οἰνέως  
πεπορευμένων, δεινὰ ποιοῦσαν καὶ σχετλιά-  
ζουσαν οἷας ἑορτῆς ἀπολειφθήσεται

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<sup>1</sup> ἱερέων διαφορά γ ἱερῶν διαμαρτία β, ἱερέων διαμαρτία cdd

## ON SACRIFICES

IN view of what the dolts do at their sacrifices and their feasts and processions in honour of the gods, what they pray for and vow, and what opinions they hold about the gods, I doubt if anyone is so gloomy and woe-begone that he will not laugh to see the idiocy of their actions. Indeed, long before he laughs, I think, he will ask himself whether he should call them devout or, on the contrary, unreligious and pestilent, inasmuch as they have taken it for granted that the gods are so low and mean as to stand in need of men and to enjoy being flattered and to get angry when they are slighted.

Anyhow, the Aetolian incidents—the hardships of the Calydonians, all the violent deaths, and the dissolution of Meleager—were all due, they say, to Artemis, who held a grudge because she had not been included in Oeneus' invitation to his sacrifice, so deeply was she impressed by the superiority of his victims! Methinks I can see her in Heaven then, left all by herself when the other gods and goddesses had gone to the house of Oeneus, fussing and scolding about being left out of such a feast!

- 2 Τους δ' αὖ Αἰθίοπας καὶ μακαρίους καὶ τρισευδαίμονας εἴποι τις ἄν, εἰ γε ἀπομνημονεύει τὴν χάριν αὐτοῖς ὁ Ζεὺς ἦν<sup>1</sup> πρὸς αὐτὸν ἐπεδείξαντο δώδεκα ἐξῆς ἡμέρας ἐστιάσαντες, καὶ ταῦτα ἐπαγόμενον καὶ τοὺς ἄλλους θεούς

Οὕτως οὐδέν, ὥς ἔοικεν, ἀμισθὶ ποιοῦσιν ὧν ποιοῦσιν, ἀλλὰ πωλοῦσιν τοῖς ἀνθρώποις τὰγαθά, καὶ ἔνεστι πρίασθαι παρ' αὐτῶν τὸ μὲν ὑγιαίνειν, εἰ τύχοι, βοιδίου, τὸ δὲ πλουτεῖν βοῶν τεττάρων, τὸ δὲ βασιλεύειν ἑκατόμβης, τὸ δὲ σῶον ἐπανελθεῖν ἐξ Ἰλίου εἰς Πύλον ταύρων ἐννέα, καὶ τὸ ἐκ τῆς Αὐλίδος εἰς Ἴλιον διαπλεῦσαι παρθένου βασιλικῆς ἢ μὲν γὰρ Ἑκάβη τὸ μὴ ἀλῶναι τὴν πόλιν τότε ἐπρίατο παρὰ τῆς Ἀθηναῆς βοῶν δώδεκα καὶ πέπλου εἰκάζειν δὲ χρὴ πολλὰ εἶναι ἀλεκτρυόνος καὶ στεφάνου καὶ λιβανωτοῦ μόνου παρ' αὐτοῖς ὧνια

- 3 Ταῦτά γε, οἶμαι, καὶ ὁ Χρῦσης ἐπιστάμενος ἅτε ἱερεὺς ὧν καὶ γέρων καὶ τὰ θεῖα σοφός, ἐπειδὴ ἀπρακτος ἀπῆει παρὰ τοῦ Ἀγαμέμνονος, ὥς ἂν καὶ προδανείσας τῷ Ἀπόλλωνι τὴν χάριν δικαιολογεῖται καὶ ἀπαιτεῖ τὴν ἀμοιβὴν καὶ μόνον οὐκ ὄνειδίζει λέγων, “ὦ βέλτιστε Ἀπολλων, ἐγὼ μὲν σου τὸν νεὼν τέως ἀστεφάνωτον ὄντα πολλάκις ἐστεφάνωσα, καὶ τοσαῦτά σοι μηρία ταύρων τε καὶ αἰγῶν ἔκαυσα ἐπὶ τῶν βωμῶν, σὺ δὲ ἀμελεῖς μου τοιαῦτα πεπονθότος καὶ παρ' οὐδέν τίθεσαι τὸν εὐεργέτην” τοιγαροῦν οὕτω κατεδυσώπησεν αὐτὸν ἐκ τῶν λόγων, ὥστε ἀρπασάμενος τὰ τόξα

<sup>1</sup> MSS add (before ἦν in γ, after ἦν in β) ἐν ἀρχῇ τῆς Ὀμήρου ποιήσεως, bracketed by Schmieder and subsequent editors

## ON SACRIFICES

The Ethiopians, on the other hand, may well be called happy and thrice-blessed, if Zeus is really paying them back for the kindness that they showed him in dining him for twelve days running, and that too when he brought along the other gods<sup>1</sup>

So nothing, it seems, that they do is done without compensation. They sell men their blessings, and one can buy from them health, it may be, for a calf, wealth for four oxen, a royal throne for a hundred, a safe return from Troy to Pylos for nine bulls, and a fair voyage from Aulis to Troy for a king's daughter! Hecuba, you know, purchased temporary immunity for Troy from Athena for twelve oxen and a frock. One may imagine, too, that they have many things on sale for the price of a cock or a wreath or nothing more than incense.

Chryses knew this, I suppose, being a priest and an old man and wise in the ways of the gods, so when he came away from Agamemnon unsuccessful, it was just as if he had loaned his good works to Apollo, he took him to task, demanded his due, and all but insulted him, saying "My good Apollo, I have often dressed your temple with wreaths when it lacked them before, and have burned in your honour all those thighs of bulls and goats upon your altars, but you neglect me when I am in such straits and take no account of your benefactor"<sup>1</sup>. Consequently, he so discomfited Apollo by his talk that he

<sup>1</sup> *Iliad* 1, 33 ff

## THE WORKS OF LUCIAN

καὶ ἐπὶ τοῦ ναυστάθμου καθίσας ἑαυτὸν κατετόξευσε τῷ λοιμῷ τοὺς Ἀχαιοὺς αὐταῖς ἡμιόνοις καὶ κυσίν

4 Ἐπεὶ δὲ ἀπαξ τοῦ Ἀπόλλωνος ἐμνήσθην, βούλομαι καὶ τὰ ἄλλα εἰπεῖν, ἃ περὶ αὐτοῦ οἱ σοφοὶ τῶν ἀνθρώπων λέγουσιν, οὐχ ὅσα περὶ τοὺς ἑρώτας ἐδυστύχησεν οὐδὲ τοῦ Ἷακίνθου τὸν φόνον οὐδὲ τῆς Δάφνης τὴν ὑπεροψίαν, ἀλλ' ὅτι καὶ καταγνωσθεὶς ἐπὶ τῷ τῶν Κυκλωπων θανάτῳ καὶ ἐξοστρακισθεὶς διὰ τοῦτο ἐκ τοῦ οὐρανοῦ, ἐπέμφθη εἰς τὴν γῆν ἀνθρωπίνῃ χρησόμενος τῇ τύχῃ ὅτε δὴ καὶ ἐθήτευσεν ἐν Θετταλίᾳ παρὰ Ἀδμήτῳ καὶ ἐν Φρυγίᾳ παρὰ Λαομέδοντι, παρὰ τούτῳ μὲν γε οὐ μόνος ἀλλὰ μετὰ τοῦ Ποσειδῶνος, ἀμφοτέρω πλινθεύοντες ὑπ' ἀπορίας καὶ ἐργαζόμενοι τὸ τεῖχος καὶ οὐδε εἰ τελεῇ τὸν μισθὸν ἐκομίσαντο παρὰ τοῦ Φρυγός, ἀλλὰ προσωφείλεν αὐτοῖς πλεον ἢ τριῖκοντα, φασί, δραχμὰς Τρωικὰς

5 Ἡ γὰρ οὐ ταῦτα σεμνολογοῦσιν οἱ ποιηταὶ περὶ τῶν θεῶν καὶ πολὺ τούτων ἱερώτερα περί τε Ἡφαίστου καὶ Προμηθέως καὶ Κρόνου καὶ Ῥέας καὶ σχεδὸν ὅλης τῆς τοῦ Διὸς οἰκίας, καὶ ταῦτα παρακαλέσαντες τὰς Μούσας συνωδοὺς ἐν ἀρχῇ τῶν ἐπῶν, ὑφ' ὧν δὴ ἐνθεοὶ γενόμενοι, ὡς τὸ εἰκός, ἀδουσιν ὡς ὁ μὲν Κρόνος ἐπειδὴ τάχιστα ἐξέτεμε τον πατέρα τὸν Οὐρανόν, ἐβασίλευσέν τε ἐν αὐτῷ καὶ τὰ τέκνα κατήσθιεν ὥσπερ ὁ Ἀργεῖος Θυέστης ὑστερον ὁ δὲ Ζεὺς<sup>1</sup> κλαπείς ὑπὸ τῆς Ῥέας ὑποβαλομένης τον λίθον εἰς τὴν Κρήτην ἐκτεθεὶς ὑπ' αἰγὸς ἀνετράφη καθάπερ ὁ Τηλέφος

<sup>1</sup> Ουεστης ὑστεροι δε ὁ Zeus γ



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caught up his bow and arrows, sat himself down above the ships, and shot down the Achaeans with the plague, even to their mules and dogs

Having once alluded to Apollo, I wish to mention something else that gifted men say about him, not his misfortunes in love, such as the slaying of Hyacinthus and the superciliousness of Daphne, but that when he was found guilty of killing the Cyclopes and was banished from Heaven on account of it, he was sent to earth to try the lot of a mortal. On this occasion he actually became a serf in Thessaly under Admetus and in Phrygia under Laomedon, where, to be sure, he was not alone, but had Poseidon with him, and both of them were so poor that they had to make bricks and work upon the wall,<sup>1</sup> what is more, they did not even get full pay from the Phrygian, who owed them, it is said, a balance of more than thirty Trojan drachmas!

Is it not true that the poets gravely tell these tales about the gods, and others, too, far more hallowed than these, about Hephaestus, Prometheus, Cronus, Rhea and almost the whole family of Zeus? Yet, in beginning their poems, they invite the Muses to join their song! Inspired, no doubt, by the Muses, they sing that as soon as Cronus had castrated his father Heaven, he became king there and devoured his own children, like the Argive Thyestes in later time, that Zeus, stolen away by Rhea, who put the stone in his place, and abandoned in Crete, was nursed by a nanny-goat (just as

<sup>1</sup> Of Troy

ὑπο ἐλαφου και ὁ Πέρσης Κῦρος ὁ πρότερος ὑπ  
 τῆς κυνός, εἶπ ἐξελασας τὸν πατέρα καὶ εἰς τ  
 δεσμωτηριον καταβαλὼν αὐτὸς εσχε τὴν ἀρχήν  
 ἔγρημε δε πολλὰς μὲν καὶ ἄλλας, ὑστάτην δ  
 τὴν ἀδελφὴν<sup>1</sup> κατὰ τοὺς Περσῶν καὶ<sup>2</sup> Ἀσσυρίῳ  
 νομοῖς ἐρωτικὸς δὲ ὢν καὶ εἰς τὰ ἀφροδίσια ἐκ  
 κεχυμένος<sup>3</sup> ραδίως ἐνέπλησε παίδων τὸν οὐρανόν  
 τοὺς μὲν ἐξ ὁμοτίμων ποιησάμενος, ἐνίοις δ  
 νόθους, ἐκ τοῦ θνητοῦ καὶ ἐπιγείου γένους, ἄρτ  
 μιν ο γενιάδας γενομενος χρυσός, ἄρτι δὲ ταῦτο  
 ἢ κύκνος ἢ αἰτός, καὶ ὅλως ποικιλώτερος αὐτοῖ  
 Πρωτεως μόνην δὲ τὴν Ἀθηνᾶν ἔφυσεν ἐκ τῆ  
 ἑαυτοῦ κεφαλῆς ὑπ' αὐτὸν ἀτεχνῶς τὸν ἐγκέ  
 φαλον συλλαβὼν τὸν μὲν γὰρ Διόνυσον ἡμιτελῆ  
 φασίν, ἐκ τῆς μητρὸς ἔτι καιομένης ἀρπάσας ἐν  
 τῷ μηρῷ φέρων κατῴρυξε κᾶτα ἐξέτεμεν τῆς  
 ὠδίνος ἐνστάσης

- 6 "Ομοια δὲ τούτοις καὶ περὶ τῆς Ἥρας ἄδουσιν  
 ἄνευ τῆς πρὸς τὸν ἄνδρα ομιλίας ὑπηνέμιον αὐτὴν  
 παῖδα γεννῆσαι τὸν Ἥφαιστον, οὐ μάλα εὐτυχῇ  
 τοῦτον, ἀλλὰ βάνανσον καὶ χαλκέα καὶ πυρίτην,  
 ἐν καπνῷ τὸ πᾶν βιοῦντα καὶ σπινθήρων ἀνά  
 πλεων οἶα δὴ καμινευτήν, καὶ οὐδὲ ἄρτιον τὼ πόδε  
 χωλευθῆναι γὰρ αὐτὸν ἀπὸ τοῦ πτώματος, ὅποτε  
 ἐρρίφη ὑπὸ τοῦ Διὸς ἐξ οὐρανοῦ, καὶ εἴ γε μὴ οἱ  
 Αἰγυπιοὶ καλῶς ποιοῦντες ἔτι φερόμενον αὐτὸν  
 ὑπεδέξαντο, καὶ ἐτεθνήκει ἡμῖν ὁ Ἥφαιστος  
 ὥσπερ ο Ἀστυάναξ ἀπὸ τοῦ πύργου κατα  
 πεσων

<sup>1</sup> τὴν Ἥραν τὴν ἀδελφὴν β

<sup>2</sup> τοῦτο καὶ β

<sup>3</sup> ἐκκεχυμένος Cobet κεχυμένος, MSS

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Ielephus was nursed by a doe and the Persian, Cyrus the Elder, by a bitch) and then drove his father out, threw him into prison, and held the sovereignty himself, that, in addition to many other wives, he at last married his sister, following the laws of the Persians and the Assyrians, that being passionate and prone to the pleasures of love, he soon filled Heaven with children some of whom he got by his equals in station and some illegitimately of mortal, earthly stock, now turning into gold, this gallant squire, now into a bull or a swan or an eagle, and in short, showing himself more changeable than even Proteus, and that Athena was the only one to be born of his head, conceived at the very root of his brain, for as to Dionysus, they say, Zeus took him prematurely from his mother while she was still ablaze, implanted him hastily in his own thigh and cut him out when labour came on.

Their rhapsodies about Hera are of similar tenor that without intercourse with her husband she became the mother of a wind-child, Hephaestus who, however, is not in great luck, but works at the blacksmith's trade over a fire, living in smoke most of the time and covered with cinders, as is natural with a forge tender, moreover, he is not even straight-limbed, as he was lamed by his fall when Zeus threw him out of Heaven. In fact, if the Lemnians had not obligingly caught him while he was still in the air, we should have had our Hephaestus killed just like Astyanax when he fell from the battlements.<sup>1</sup>

<sup>1</sup> The notion that the Lemnians caught Hephaestus as he fell is Lucian's own contribution. He expects his audience to be aware that he is giving them a slightly misinterpretation of Homer's ἀφαρ οὐκ αἶψα τοῦ πεσόντα (*Iliad* 1, 594)

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Καιτοι τὰ μὲν Ἡφαιστου μέτρια τὸν δὲ Προμηθεΐα τίς οὐκ οἶδεν οἶα ἔπαθεν, διότι καθ' ὑπερβολὴν φιλάνθρωπος ἦν, καὶ γὰρ αὐτὸς καὶ τοῦτοι εἰς τὴν Σκυθίαν ἀγαγὼν ὁ Ζεὺς ἀνεσταύρωσαι ἐπὶ τοῦ Καυκάσου, τὸν αἰτὸν αὐτῷ παρακαταστήσας τὸ ἦπαρ ὀσημέραι κολλάψοντα

7 Οὗτος μὲν οὖν ἐξετέλεσε τὴν καταδίκην ἡ Ῥία δὲ—χρὴ γὰρ ἴσως καὶ ταῦτα εἰπεῖν—πῶς οὐκ ἀσχημονεῖ καὶ δεινὰ ποιεῖ, γραῦς μὲν ἤδη καὶ ἔξωρος οὔσα καὶ τοσοούτων μητηρ θεῶν, παιδερασσοῦσα σε εἰ καὶ ζηλοτυτοῦσα καὶ τὸν Ἀττιν ἐπὶ τῶν λεοντῶν περιφερουσα, καὶ ταῦτα μηκέτι χρήσιμοι εἶναι ἐννοεῖται, ὥστε πῶς ἂν εἴτι μέμφουτο τις ἢ τῇ Ἀφροδίτῃ ὅτι μοιχεύεται, ἢ τῇ Σελήνῃ τῇ τοῦ Ἑρμυῖα κατιούσῃ πολλάκις ἐκ μεσσησίων οἱ,

8 Φερε δὲ ἡμῶν τούτων ἀφεμενοὶ τῶν λόγων εἰς αἰτοὶ αἰετῶμεν τοὺς οὐρανοὺς ποιητικῶς ἀναπτύμενοι καὶ τὴν αὐτὴν Ὀμήρῳ καὶ Ἡσιόδῳ ὁδὸν καὶ θεοσωμεῖα ὡς διακεκοσμηται τὰ ἄνω καὶ ὅτι μὲν χαλκοῦς ἐστὶν τὰ ἐξω, καὶ πρὸς ἡμῶν τοῦ Ὀμήρου λεγοίτοσ ἡκούσαμεν ὑπερβάντι δὲ καὶ ἀνακνύσαντι μικρὸν εἰς τὸ ἄνω καὶ ἀτεχνῶς ἐπὶ τοῦ ἰωτοῦ γενομένῳ φῶς τε λαμπρότερον φαίνεται καὶ ἥλιος καθαρώτερος καὶ ἄστρα διανηγεσθαι καὶ τὸ πᾶν ἡμέρα καὶ χρυσοῦν τὸ δαπεδὸν εἰσιόντων δὲ πρῶτα μὲν οἰκοῦσιν αἱ Ὠραι πυλωροῦσι γάρ ἐπειτα δὲ ἡ Ἴρις καὶ ὁ Ἑρμῆς οὐτεσ ὑπηρεται καὶ ἀγγελιαφόροι τοῦ Διὸς, ἐξῆς δὲ τοῦ Ἡφαιστου τὸ χαλκεῖον ἀνάμεσθαι τῆς ἀπάσης τέχνης, μετὰ δὲ αἱ τῶν θεῶν

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But Hephaestus came off quite well beside Prometheus. Who does not know what happened to him because he was too philanthropic? Taking him to Scythia, Zeus pegged him out on the Caucasus and posted an eagle at his side to peck at his liver every day.

Prometheus, then, received a sentence and served it out, but what about Rhea? One *must* surely speak of this also. Does not she misconduct herself and behave dreadfully? Although she is an old woman past her best years, the mother of so many gods, nevertheless she still has a love affair with a boy and is jealous and she takes Atlas about with her behind her lions, in spite of the fact that he cannot be of any use to her now. So how can one find fault with Aphrodite for being unfaithful to her husband, or with Selene for going down to visit Endymion true and again in the middle of her journey?

Come, dismissing this topic, let us go up to Heaven itself soaring up poet fashion by the same route as Homer and Hesiod, and let us see how they have arranged things on high. That it is bronze on the outside we learned from Homer, who anticipated us in saying so. But when one climbs over the edge, puts up one's head a little way into the world above, and really gets up on the back,<sup>1</sup> the light is brighter, the sun is clearer, the stars are shiner, it is day everywhere, and the ground is of gold. As you go in, the Hours live in the first house, for they are the waders of the gate, then come Iris and Hermes, who are attendants and messengers of Zeus, next, there is the smithy of Hephaestus, filled with works of art of every kind, and after that,

<sup>1</sup> Plato, *Phaedrus* 247 1. Cf. p. 147

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οικίαι καὶ τοῦ Διὸς, τὰ βασιλεια, ταῦτα πάντα  
 περικαλλῇ τοῦ Ἡφαίστου κατασκευασαντος  
 4 “οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι”—πρέπει γάρ,  
 οἶμαι, ἄνω ὄντα μεγαληγορεῖν—ἀποσκοποῦσιν  
 εἰς τὴν γῆν καὶ πάντῃ περιβλέπουσιν ἐπικύπτου  
 τες εἰ ποθεν ὀψοῖται πῦρ ἀναπτόμενον ἢ ἀνα-  
 φερομένην κῦσαν “ἐλίσσομένην περὶ καπνῶ”  
 καὶ μὲν θύῃ τις, εὐωχοῦνται πάντες ἐπικεχηνότες  
 τῷ καπνῷ καὶ τὸ αἷμα τίνοντες τοῖς βωμοῖς  
 προσχεύμενον<sup>1</sup> ὥσπερ αἱ μυῖαι ἣν δὲ οἰκοσιτῶ-  
 σιν, νέκτυρ καὶ ἀμβρυσία τὸ δεῖπτιον πάλαι  
 μὲν οὖν καὶ ἀνθιῶτοι συνειστιθῶντο καὶ συνέπινον  
 αὐτοῖς, ὁ Ἴξιον καὶ ὁ Ἰανταλος ἐπὶ δὲ ἦσαν  
 ἰβνισ-ταὶ καὶ χαλῶ ἐλκεῖοι μὲν ἔτι καὶ νῦν κολα-  
 ζοῖ-ται, αἰθαλὸς τε τῷ ἐνιγ-τῷ γένει καὶ ἀπόρρητος  
 ὁ οὐραῖος

- 11) Γοιούτις ὁ κτίς τὸν θιῶν τοιγαροῦν καὶ οἱ  
 ἀνθρώποι συνῶδα τουτοῖς καὶ ἀκόλουθα περὶ τὰς  
 θρησκείας ἐτι-ηδεύουσιν καὶ πρῶτον μὲν ὕλας  
 ἀπετεμαίτο καὶ ὄρη ἀνεβέσαν καὶ ὄρνεα καθιέρω-  
 σαν καὶ φῖτα ἐτεφθήμισαν ἐκαστῷ θεῷ μετὰ δὲ  
 νειμμεῖοι κατὰ ἔθνη σέβουσι καὶ πολίτας αὐτῶν  
 ἀποφαίουσιν, ὁ μὲν Δελφὸς τὸν Ἀπόλλω καὶ ὁ  
 Δηλῖος, ὁ οὐ Ἀθηναῖος τὴν Ἀθηνᾶν—μαρτυρεῖται  
 γοῦν τὴν οἰκειότητα τῷ ὀνόματι—καὶ τὴν Ἥραν  
 ὁ Ἀργεῖος καὶ ὁ Μυγδονῖος τὴν Ρέαν καὶ τὴν  
 Ἀφροδίτην ὁ Παφῖος οἱ δ' αὖ Κρήτες οὐ γε-  
 νέσθαι παρ' αὐτοῖς οὐδὲ τραφῆναι μόνον τὸν Δία  
 λέγουσιν, ἀλλὰ καὶ ταφὸν αὐτοῦ δεικνύουσιν καὶ  
 ἡμεῖς ἄρα τοσοῦτον ἡπατήμεθα χρόνον οἰόμενοι

<sup>1</sup> τοῖς βωμοῖς προσχεύμενον a gloss περιχεύμενον CA,  
 editors since Dindorf

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the houses of the gods and the palace of Zeus, all very handsomely built by Hephaestus.<sup>1</sup> The gods, assembled in the house of Zeus,<sup>2</sup>—it is in order, I take it, to elevate one's diction when one is on high—look off at the earth and gaze about in every direction, leaning down to see if they can see fire being lighted anywhere, or steam drifting up to them “about the smoke entwined.”<sup>3</sup> If anybody sacrifices, they all have a feast opening their mouths for the smoke and drinking the blood that is spilt at the altars, just like flies, but if they dine at home, then meal is nectar and ambrosia. In days of old, men used to dine and drink with them—Ixion and Tantalus—but as they behaved shockingly and talked too much they are still undergoing punishment to this day, and there is now no admission for human beings to Heaven, which is strictly private.

That is the way the gods live and as a result, the practices of men in the matter of divine worship are harmonious and consistent with all that. First they fenced off groves, dedicated mountains, consecrated buds and assigned plants to each god. Then they divided them up, and now worship them by nations and claim them as fellow countrymen: the Delphians claim Apollo, and so do the Delians, the Athenians Athena (in fact, she proves her kinship by her name), the Argives Hera, the Mygdonians Rhea, the Paphians Aphrodite. As for the Cretans, they not only say that Zeus was born and brought up among them, but even point out his tomb. We were mistaken all this while, then, in thinking that thunder

<sup>1</sup> *Iliad* 4, 1

*Iliad* 1, 317

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τὸν Δία βροντᾶν τε καὶ ὑεῖν καὶ τὰ ἄλλα πάντα ἐπιτελεῖν, ὃ δὲ ἐλελήθει πάλαι τεθνεὼς παρὰ Κρησὶ τεθαμμένος

- 11 Ἐπειτα δὲ ναοὺς ἐγείραντες ἵνα αὐτοῖς μὴ ἄοικοι μηδὲ ἀνέστιοι δῆθεν ᾧσιν, εἰκόνας αὐτοῖς ἁπείκαζουσιν παρακαλέσαντες ἢ Πραξιτέλην ἢ Πολυκλείτον ἢ Φειδίαν, οἱ δὲ οὐκ οἶδ' ὅπου<sup>1</sup> ἰδόντες ἀναπλάττουσι γενειήτην μὲν τὸν Δία, παῖδα δὲ εἰς αἰὲ τὸν Ἀπολλωνα καὶ τὸν Ἑρμῆν υπηνῆτην καὶ τὸν Ποσειδῶνα κυανοχαίτην καὶ γλαυκῶπιν τὴν Ἀθηνᾶν ὅμως δ' οὖν οἱ παριόντες εἰς τον νεῶν οὔτε τὸν ἐξ Ἰνδῶν ἐλέφαντα εἰτι οἰνται ορᾶν οὔτε τὸ ἐκ τῆς Θράκης μεταλλευθεν χρυσοῖον ἄλλ' αὐτὸν τὸν Κρόνου καὶ Ῥέας, εἰς τὴν γῆν ὑπο Φειδίου μετωκισμένον καὶ τὴν Πισαιῶν ἐρημίαν ἐπισκοτεῖν κεκελευσμένοι, ἀγαπῶντα εἰ δια πέντε ὁλων ἐτῶν θύσει τις αὐτῷ παρερπον Ὀλυμπίῳν

- 12 Θυμειοι γε βῶμοι, καὶ προρρησεις καὶ περιρραν-ηρια τ, οσαγονσι τας θυσιας, βούν μὲν ἀροτῆρα ο γεωργός, ἄρνα δὲ ὁ ποιμῆν καὶ αἶγα ο αἵπολος, ο δὲ τις λιβανωτὸν ἢ ποπανον, ὁ δὲ πένης ἰλάσατο τὸν θεον κύσας<sup>2</sup> μόνον τὴν ἑαυτοῦ δεξιάν<sup>3</sup> ἄλλ' οἷ γε θυοντες—ἐπ' ἐκείνους γὰρ ἐπανεμι—στεφανώσαντες τὸ ζῶον καὶ πολὺ γε προτερον ἐξετάσαντες εἰ ἐντελὲς εἴη, ἵνα μηδὲ τῶν ἀχρηστων τι κατασφαττωσιν, προσάγουσι τῷ βωμῷ καὶ φρονεουσιν ἐν ὀφθαλμοῖς τοῦ θεοῦ γοερὸν τι μυκωμενον καὶ ὡς τὸ εἰκὸς εὐφημοῦν καὶ ἡμίφωνον ἤδη τῇ θυσίᾳ επαυλοῦν τίς οὐκ

<sup>1</sup> ὡπως γ

<sup>2</sup> κυτας Couet σείσας γ, φιλήσας β

<sup>3</sup> τῇ αὐτοῦ δεξιᾷ β



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and rain and everything else comes from Zeus, if we had but known it, he has been dead and buried in Cete this long time!

Then too they erect temples, in order that the gods may not be houseless and homeless of course and they fashion images in their likeness, sending for a Praxiteles or a Polycleitus or a Phidias, who have caught sight of them somewhere and represent Zeus as a bearded man, Apollo as a perennial boy, Hermes with his first moustache, Poseidon with sea blue hair and Athena with green eyes! In spite of all, those who enter the temple think that what they behold is not now ivory from India nor gold mined in Thrice but the very son of Cronus and Rhea, transported to earth by Phidias and bidden to be overlord of deserted Pisa thinking himself lucky if he gets a sacrifice once in four long years as an incident to the Olympic games.

When they have established altars and formulae and lustful rites they present their sacrifices, the farmer an ox from the plough, the shepherd a lamb the goatherd a goat, someone else incense or a cake the poor man, however, propitiates the god by just kissing his own hand! But those who offer victims (to come back to them) deck the animal with garlands, after finding out far in advance whether it is perfect or not, in order that they may not kill something that is of no use to them, then they bring it to the altar and slaughter it under the god's eyes, while it bellows plaintively—making we must suppose, auspicious sounds, and fluting low music to accompany the sacrifice! Who would not suppose that

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1) αν εικάσειεν ἰδεσθαι ταῦτα ὁρῶντας τοὺς θεους,  
 καὶ τὸ μὲν πρόγραμμα φησι μὴ παριέναι εἰς τὸ  
 εἶσω τῶν περιρραντηρίων ὅστις μὴ καθαρὸς ἐστὶν  
 τὰς χεῖρας ὁ δὲ ἱερεὺς αὐτὸς ἕστηκεν ἡμαγμένους  
 καὶ ὥσπερ ὁ Κύκλωψ ἐκεῖνος ἀνατέμνων καὶ τα  
 ἐγκατα ἐξαιρῶν καὶ καρδιουλκῶν καὶ το αἷμα τῷ  
 βωμῷ περιχέων καὶ τί γὰρ οὐκ ευσχεβὲς ἐτιτελῶν,  
 ἐπὶ πᾶσι δε τῷρ ἀνακαύσας ἐπέθηκε φέρων αὐτῇ  
 •δορᾷ τὴν αἶγα καὶ αὐτοῖς ἔρσοις τὸ πρόβατον ἡ  
 δε κνῖσα θεσπέσιος καὶ ἱεροπρεπῆς χωρεῖ ἄνω καὶ  
 εἰς αὐτὸν τὸν οὐρανὸν ἡρέμα διασκιδναται

Ὁ μὲν γε Σκυθῆς, πάσας τὰς θυσίας ἀφείς καὶ  
 ἡγησαμενος ταπεινὰς αὐτοὺς τοὺς ἀνθρώπους τῇ  
 Ἀρτιμιδι παριστησι καὶ οὕτως ποιῶν ἀρέσκει  
 τὴν θεῶν

11 Ταῦτα μὲν δὴ ἰσως μετρία καὶ τα ὑπ' Ἀσ-  
 συρίων γιγνόμενα καὶ ὑπὸ Φρυγῶν καὶ Λυδῶν,  
 ἢ ὁ εἰς τὴν Αἰγυπτὸν ἔλθης, τότε δὴ τότε ὄψει  
 πολλὰ τὰ σεμνὰ καὶ ὡς ἀληθῶς ἀξία τοῦ οὐρανοῦ,  
 κριοπροσωπον μὲν τὸν Δία, κυνοπρόσωπον δὲ τοῦ  
 βέλτιστον Ἑρμῆν καὶ τὸν Πᾶνα ὅλον τράγον καὶ  
 ἰβιν τινα καὶ κροκύδειλον ἕτερον καὶ πίθηκον

εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὁφρ' εὖ εἰδῆς,

ἀκουσῇ πολλῶν σοφιστῶν καὶ γραμματέων καὶ  
 προφητῶν ἐξυρημένων διηγουμένων,—πρότερον  
 δε, φησιν ὁ λόγος, “θυρας δ' ἐπίθεσθε βέβηλοι”

## ON SACRIFICES

the gods like to see all this? And although the notice says that no one is to be allowed within the holy-water who has not clean hands, the priest himself stands there all bloody, just like the Cyclops of old, cutting up the victim, removing the entrails, plucking out the heart, pouring the blood about the altar, and doing everything possible in the way of piety. To crown it all, he lights a fire and puts upon it the goat, skin and all, and the sheep, wool and all, and the smoke, divine and holy, mounts upward and gradually dissipates into Heaven itself.

The Scythians, indeed, reject all the sacrificial animals and think them too mean, they actually offer men to Artemis and by so doing gratify the goddess!

These practices are all very well, no doubt, and also those of the Assyrians and those of the Phrygians and Lydians, but if you go to Egypt, then, ah! then you will see much that is venerable and truly in keeping with Heaven—Zeus with the head of a ram, good Hermes with the head of a dog, Pan completely metamorphosed into a goat, some other god into an ibis, another into a crocodile, another into a monkey!

Wouldst thou enquire the cause of these doings in order to know it, <sup>1</sup>

you will hear plenty of men of letters and scribes and shaven prophets say—but first of all, as the saying goes, “Uninitiate, shut up your doors!” <sup>2</sup>—that

<sup>1</sup> *Iliad* 6, 150

An oft quoted tag from a lost Orphic poem. Those who have not been initiated in the mysteries are required to go into their houses and close the doors, because the emblems of Dionysus are going to pass through the streets.

—ως ἄρα ὑπο τὸν πόλεμον<sup>1</sup> καὶ τῶν γιγαντῶν  
τὴν ἐπαναστασιν οἱ θεοὶ φοβηθέντες ἤκουσιν εἰς τὴν  
Λιβυπτόν, ὡς δὴ ἐναυθὰ λησόμενοι τοὺς πολε-  
μίους, εἶδ' ὁ μὲν αὐτῶν ὑπέδν τράγον, ὁ δὲ κριὸν  
ὑπο τοῦ ξέους, ὁ δὲ θηριὸν ἢ ὄρνεον διὸ δὴ εἰσέτι  
καὶ νῦν φυλαττεσθαι τὰς τότε μορφὰς τοῖς θεοῖς  
ταῦτα γὰρ ἀμέλει ἐν τοῖς ἀδύτοις ἀπόκειται γὰρ  
φεντα πλείον ἢ τρὸς ἑτῶν μυριάων

Λι δὲ θυσιαι καὶ παρ' ἐκείοις αἱ αὐταί, πλὴν  
ὅτι πενθοῦσι τὸ ἱερεῖον καὶ κόπτονται περιστάν-  
τες ἡδὴ πεφονευμένοι οἱ δὲ καὶ θιπτοῦσι μόνον  
ἀποσφαζάντες

Ὁ μὲν γὰρ Ἄπις, ὁ μέγιστος αὐτοῖς θεός, ἐὰν  
ἀποθάινῃ, τίς οὕτω περὶ πολλοῦ ποιεῖται τὴν  
κομὴν οὐκ ἀπεξυρῆσε καὶ ψιλὸν<sup>2</sup> ἐπὶ τῆς  
κεφαλῆς τὸ πένθος ἐπεδειξατο, καὶ τὸν Νίσου  
ἐχὴ πλόκαμοι τὸν πορφυροῦν, ἐστὶ δὲ ὁ Ἄπις  
ἐξ ἀγέλης θεός, ἐπὶ τῷ τροτέρῳ χειροτονούμενος  
ὡς πολὺ καλλίωι καὶ σεμνιότερος τῶν ἰδιωτῶν  
βοῶι

Ἰαῦτα οὕτω γιγνόμενα καὶ ὑπὸ τῶν πολλῶν  
πιστευόμενα δεῖσθαι μοι δοκεῖ τοῦ μὲν ἐπιτιμῆ-  
σοντος οὐδενος, Ἡρακλείτου δὲ τινος ἢ Δημο-  
κριτοῦ τοῦ μὲν γελασμένου τὴν ἀγνοίαν αὐτῶν,  
τοῦ δὲ τὴν αἰσίαν οδυρουμένου

<sup>1</sup> τῶν πολεμίων γ

υψηλὸν Β

## ON SACRIFICES

on the eve of the war, the revolt of the giants the gods were panic stricken and came to Egypt, thinking that surely there they could hide from their enemies, and then one of them in his terror entered into a goat, another into a lion, and others into other beasts or birds, so of course the gods still keep the forms they took then. All this, naturally, is on record in the temples, having been committed to writing more than ten thousand years ago<sup>1</sup>

Sacrifices are the same there as with us, except that they mourn over the victim, standing about it and beating their breasts after it has been slain. In some cases they even bury it after simply cutting its throat.

And if Apis, the greatest of their gods dies, who is there who thinks so much of his hair that he does not shave it off and baldly show his mourning on his head, even if he has the purple tress of Nisus<sup>1</sup>. But Apis is a god out of the herd, chosen to succeed the former Apis on the ground that he is far more handsome and majestic than the run of cattle.

Actions and beliefs like these on the part of the public seem to me to require, not someone to censure them, but a Heracleitus or a Democritus, the one to laugh at their ignorance, the other to bewail their folly.

<sup>1</sup> Nisus king of Megara, had something in common with Samson for as long as the purple tress remained where it belonged his city was safe. Ovid (*Metam.* 8, 1-151) tells how his daughter robbed him of it, and became Scylla.



## THE IGNORANT BOOK- COLLECTOR

This too is a diatribe, an excellent illustration of that sort of diatribe which made the word to us moderns synonymous with invective. It is from a school exercise, but was directed against a real person, a Syrian (§ 19) evidently well enough known to Lucian's auditors. A scholiast (probably Bishop Arethas, who was himself a book collector) remarks: 'If I may guess Lucian you asked him for the loan of a book, and when you did not get it, requited him with this handsome token of your esteem.' It was written after the death of Peregrinus Proteus and during the reign of Marcus Aurelius about 170 A.D.

## ΠΡΟΣ ΤΟΝ ΑΠΑΙΔΕΤΤΟΝ ΚΑΙ ΠΟΛΛΑ ΒΙΒΛΙΑ ΩΝΟΤΜΕΝΟΝ

- 1 Καὶ μὴν ἐναντίον ἐστὶν οὐ ἐθέλεις ὁ νῦν ποιεῖς  
οἱ μὲν γὰρ ἐν παιδείᾳ καὶ αὐτὸς εἶναί τις δόξειν  
στουδῇ συνωνούμενος τὰ κάλλιστα τῶν βιβλίων  
το δέ σοι περὶ τὰ κάτω χωρεῖ, καὶ ἐλεγχος γίγνε-  
ται τῆς ἀπαιδευσίας πῶς τοῦτο μάλιστα δὲ  
οὐδὲ τὰ κάλλιστα ὠνῇ, ἀλλὰ πιστεύεις τοῖς ὡς  
ἔτυχεν ἐπαινοῦσι καὶ ἔρμαιον εἶ τῶν τὰ τοιαῦτα  
ἐπιψευδομένων τοῖς βιβλίοις καὶ θησαυρος ετοιμος  
τοῖς καπήλοις αὐτῶν ἢ πύθεν γάρ σοι διαγνῶναι  
δυνατόν, τίνα μὲν παλαιὰ καὶ πολλοῦ ἀξία, τίνα  
δε φαῦλα καὶ ἄλλως σατρά, εἰ μὴ τῷ διαβε-  
βρῶσθαι καὶ κατακεκυφθαι αὐτὰ τεκμαίροιο καὶ  
συμβουλοῖς τοῦ σέας ἐπὶ τὴν ἐξέτασιν παρα-  
λαμβανοῖς, <sup>1</sup> εἴτε τοῦ ἀκριβοῦς ἢ ἀσφαλούς ἐν  
αὐτοῖς τις ἢ τοια διαγνωσις,
- 2 Ἵνα δέ σοι δῶ αὐτὰ ἐκεῖνα κεκριμένα, ὅσα ο  
καλλῖος εἰς κάλλος ἢ ο αἰόδιμος Ἀττικὸς σὺν  
ἐπιμελείᾳ τῇ πάσῃ ἔγραψαν, <sup>2</sup> σοὶ τί ὄφελος, ὦ

An ulible in photographs GPN

<sup>1</sup> παραλαμβανοῖς Guyet παραλαμβάνεις MSS

<sup>2</sup> ἔγραψαν Hei weiden γράψαιεν MSS



## THE IGNORANT BOOK-COLLECTOR

TRUITY, what you are now doing is the reverse of what you are aiming to do. You expect to get a reputation for learning by zealously buying up the finest books, but the thing goes by opposites and in a way becomes proof of your ignorance. Indeed, you do not buy the finest, you rely upon men who bestow their praise hit-and-miss, you are a god-send to the people that tell such lies about books, and a treasure-trove ready to hand to those who traffic in them. Why how can *you* tell what books are old and highly valuable, and what are worthless and simply in wretched repair<sup>1</sup>—unless you judge them by the extent to which they are eaten into and cut up, calling the book-worms into counsel to settle the question? As to their correctness and freedom from mistakes, what judgement have you, and what is it worth?

Yet suppose I grant you that you have selected the very *editions de luxe* that were prepared by Callinus or by the famous Atticus with the utmost care<sup>2</sup>

<sup>1</sup> Not old, though they look old

<sup>2</sup> Both Atticus and Callinus are mentioned again as scribes in this piece (24). Callinus is not elsewhere mentioned, but Atticus is supposed to be the "publisher" of the Atticinae, editions which had great repute in antiquity. It is hardly likely that he is Cicero's friend.

## THE WORKS OF LUCIAN

θαιμασιε τοῦ κτηματος οὔτε εἰδότι το κάλλος  
 αυ-ῶν οὔτε χρησομένω ποτὲ οὔδεν μᾶλλον ἢ  
 τυφλος αν τις ἀπολαύσειε κάλλους παιδικῶν,  
 συ δε ανεωγμένοις μεν τοῖς ὀφθαλμοῖς ορᾶς τὰ  
 βιβλια, και νῆ Δία ιατακόρως, καὶ ἀναγιγνω  
 σκεις ενια πινυ ἐπιτρέχων φθάνοντος τοῦ ὀφθαλ  
 μοῦ το στόμα οὐδέπω δὲ τοῦτό μοι ἱκανόν, ἦν  
 μη εἰδῆς τὴν αρετὴν και κακίαν ἐκάστου τῶν  
 ἐγγεγραμμένων καὶ συνίης ὅστις μεν ο νοῦς σύμ  
 πασιν, τις δε ἡ ταξις τῶν ονομάτων, ὅσα τε πρὸς  
 τον ὀρθον κανονα τῷ συγγραφεὶ ἀπηκρίβωται καὶ  
 οσα κιζδηλα και νόθα και παραλεκομμένα

Γί οἶν, φησ και ταῦτα<sup>1</sup> μὴ μαθων ἡμῖν εἰδέναι,  
 ποθεν, εἰ μὴ ποτε παρα τῶν Μουσῶν κλῶνα  
 δάφνης καθάπερ ο ποιμιν εκείνος λαβών, Ἐλι  
 κῶνα μὲν γάρ, ἵνα διατρίβειν αι θεαὶ λέγονται,  
 οὔδε ἀκηκοας οἶμαι τῷτε, οὐδὲ τὰς αὐτὰς<sup>2</sup> διατρι  
 βας ἡμῖν ἐν ταισὶν ἐποιοῦ σοὶ καὶ μεμῆσθαι  
 Μουσῶν αισιον ἐκείναι γαρ ποιμένι μὲν οὐκ  
 ἂν ὥκησαν φανῆναι σκληρῷ ἀνδρὶ καὶ δασεὶ καὶ  
 πολὺν τὸν ἥλιον ἐπὶ τῷ σωματι ἐμφαιοντι, οἷω  
 δε σοί—και μοι προς τῆς Λιζαιίτιδος ἀφες εν τῷ  
 παροντι το μὴ σύμπαντα σαφῶς εἰπεῖν—οὐδὲ  
 ἐγγὺν γενέσθαι ποτ' ἂν εὖ οἶδ ὅτι ἡξίωσαν, ἀλλ'  
 ἀντι τῆς δαφνης μυρρίνην ἂν ἢ καὶ μαλάχης φύλλοις  
 μαστιγοῦσαι ἀπήλλαξαν ἂν τῶν τοιούτων, ὥς μὴ

<sup>1</sup> ταῖτα Naber ταῦτα MSS

ταῖς αἰταῖς Marcius τοιαυταῖς MSS

## THE IGNORANT BOOK-COLLECTOR

What good, you strange person, will it do you to own them, when you do not understand their beauty and will never make use of it one whit more than a blind man would enjoy beauty in favourites. To be sure you look at your books with your eyes open and quite as much as you like, and you read some of them aloud with great fluency, keeping your eyes in advance of your lips, but I do not consider that enough unless you know the merits and defects of each passage in their contents unless you understand what every sentence means, how to construe the words, what expressions have been accurately turned by the writer in accordance with the canon of good use, and what are false, illegitimate, and counterfeit.

Come now, do you maintain that without instruction you know as much as we. How can you, unless, like the shepherd of old,<sup>1</sup> you once received a branch of laurel from the Muses<sup>2</sup> Helicon, which the goddesses are said to haunt, you never even heard of, I take it, and your haunts in your boyhood were not the same as ours. That you should even mention the Muses is impious. They would not have shrunk from showing themselves to a shepherd, a hard-bitten, hairy man displaying rich tan on his body, but as for the like of you—in the name of your lady of Lebanon<sup>2</sup> dispense me for the present from giving a full description of you in plain language!—they would never have deigned, I am sure, to come near you, but instead of giving you laurel they would have scourged you with myrtle or sprays of mallow and would have made you keep your distance from those

<sup>1</sup> Hesiod see the *Theogony* 29 ff

<sup>2</sup> Aphrodite, perhaps or Astarte, in later times there was a notorious cult of Aphrodite on Lebanon. Fusebius, *lit. Constantini* 3 53

## THE WORKS OF LUCIAN

μιῖναι μήτε του Ὀλμειὸν μήτε τὴν τοῦ Ἴππου κρήνην, ἀπερ ἢ ποιμνιοῖς διψῶσιν ἢ ποιμένων στομασι καθαροῖς πότιμα

Καιτοι οὐδέ, εἰ καὶ πάνν ἀναίσχυντος εἶ καὶ ἀνδρείος τὰ τοιαῦτα, τολμησεῖας ἂν ποτε εἰπεῖν ὡς ἐπαιδευθῆς ἢ ἐμέλῃσέ σοι πωποτε τῆς ἐν χρῶ πρὸς τὰ βιβλία συνουσίας ἢ ὡς διδάσκαλός σοι  
 1 ο δεῖνα ἢ τῷ δεῖνι συνεφοίτας ἄλλ' ἐν τούτῳ μόνῳ πάντα ἐκείνα ἀναδραμεῖσθαι νῦν ἐλπίζεις, τῷ κτᾶσθαι πολλὰ βιβλία κατὰ δὴ ταῦτα, ἐκείνα ἔχε συλλαβὼν τὰ τοῦ Δημοσθένους ὅσα τῇ χειρὶ τῇ αὐτοῦ ο ρήτωρ ἐγράψε, καὶ τὰ τοῦ Ἰουκνυδίδου ὅσα παρὰ τοῦ Δημοσθένους καὶ αὐτὰ οκτακίς μεταγεγραμμένα εὔρέθη, καὶ ὅλως<sup>1</sup> ἀπαντα ἐκείνα ὅσα ο Σύλλας Ἀθήνηθεν εἰς Ἰταλίαν ἐξέπεμψε τι ἂν πλέον ἐκ τουτου εἰς παιδείαν κτήσαιο, κἂν ἰποβαλομενος αὐτὰ ἐπικαθεύδης ἢ συγκολλήσας καὶ περιβαλόμενος περινοστής, πιθηκος, γὰρ ο τιθηκος, ἡ παροιμία φησί, κἂν χρίσας ἐχῇ σύμβολα καὶ συ τοίνυν βιβλίον μὲν εχεις ἐν τῇ χειρὶ καὶ ἀναγιγνώσκεις ἀεὶ, τῶν δὲ ἀναγιγνωσκομένων οἶσθα οὐδέν, ἄλλ' ὄνος λυρας ἀκουεῖς κινῶν τὰ ᾠδα

Ὡς, εἰ γε τὸ κεκτῆσθαι τὰ βιβλία καὶ πεπαιδευμένον ἀπέφαινε τὸν ἔχοντα, πολλοῦ ἂν ὡς ἀληθῶς το κτήμα ἦν ἄξιον καὶ μόνων ὑμῶν τῶν πλουσίων, εἰ ὡσπερ ἐξ ἀγορᾶς ἦν πριάσθαι τους

<sup>1</sup> εἰρεθῇ καὶ ὅλας A M H εὐρεθῇ καλῶς MSS εὐρεθῇ ὡς καὶ Bekker, Dindorf

<sup>1</sup> Of the copies of his own works and those of Thucydides written by Demosthene we have no other notice, Sulla

## THE IGNORANT BOOK-COLLECTOR

regions, so as not to pollute either Olmeos or Hippocrene, whose waters only thirsty flocks or the clean lips of shepherds may drink.

No matter how shameless you are and how courageous in such matters you would never dare to say that you have had an education, or that you ever troubled yourself to associate intimately with books, or that So-and-so was your teacher and you went to school with So-and-so. You expect to make up for all that now by one single expedient—by getting many books. On that theory, collect and keep all those manuscripts of Demosthenes that the orator wrote with his own hand, and those of Thucydides that were found to have been copied, likewise by Demosthenes eight times over, and even all the books that Sulla sent from Athens to Italy.<sup>1</sup> What would you gain by it in the way of learning, even if you should put them under your pillow and sleep on them or should glue them together and walk about dressed in them? “A monkey is always a monkey,” says the proverb, “even if he has birth tokens of gold.”<sup>2</sup> Although you have a book in your hand and read all the time, you do not understand a single thing that you read, but you are like the donkey that listens to the lyric and wags his ears.

If possessing books made their owner learned, they would indeed be a possession of great price, and only rich men like you would have them, since you could buy them at auction, as it were, outbidding us poor

took to Italy what was reported to have been the library of Aristotle. Plut. Sulla 26.

<sup>1</sup> These were trinkets put in the cradle or the clothing of a child when it was abandoned, as proof of good birth and as a possible means of identification later. Hyginus (157) calls them *insignia ingenuitatis*.

πεινῶν ἡμᾶς υπερβαλλοντας τίς δὲ τοῖς ἐμπύροις καὶ τοῖς βιβλιοκαπήλοις ἤρισεν ἂν περὶ παιδείας τοσαῦτα βιβλία ἔχουσι καὶ πωλοῦσιν, ἀλλ' εἴ γε διελέγχειν ἐθέλεις, ὅψει μὴδ' ἐκείνους πολὺ σου τὰ εἰς παιδείαν ἀμείνους, ἀλλὰ βαρβάρους μὲν τὴν φωνὴν ὥσπερ σύ, ἀξυνέτους δὲ τῇ γνώσει, οἷοις εἰκὸς εἶναι τοὺς μὴδὲν τῶν καλῶν καὶ αἰσχυρῶν καθεωρακύτας καίτοι σὺ μὲν δύο ἢ τρία τὰ αὐτῶν ἐκείνων πριάμενος ἔχεις, οἱ δὲ ἑκατὼ καὶ μετ' ἡμέραν διὰ χειρὸς ἔχουσιν αὐτά· τι οὖν ἀγαθοῦ ωνὴ ταῦτα, εἰ μὴ καὶ τὰς ἀποθήκας αὐτῶν τῶν βιβλίων ἡγῇ πεπαιδεῦσθαι τοσαῦτα περιέχουσας παλαιῶν ἀνδρῶν συγγράμματα,

καὶ μοι, εἰ δοκεῖ, ἀπόκριναι μᾶλλον δέ, ἔπει τοῦτό σοι ἀδύνατον, ἐπινεύσον γοῦν ἢ ἀνάνευσον πρὸς τὰ ἐρωτώμενα εἴ τις αὐτεῖν μὴ ἐπιστάμει οὐκ κτήσαιο τοὺς Ἰμοθέου αὐλοὺς ἢ τοὺς Ἰσμηνίου οἷς ἐπ' ἀταλάντων οἱ Ἰσμηνίας ἐν Κορίνθῳ ἐπρίατο, ἂν' ἂν δια τοῦτο καὶ αὐτεῖν δύναιτο, ἢ οὐδὲν σφέλος αὐτῷ τοῦ κτήματος οὐκ ἐπισταμένῳ χρήσασθαι κατὰ τὴν τέχνην, εὐ γε ἀνένευσας οὐδὲ γὰρ τοὺς Μαρσίου ἢ Ὀλυμποῦ κτησαμένος αὐλήσειεν ἂν μὴ μαθὼν τι δ' εἰ τις τοῦ Ἡρακλέους τὰ τοξὰ κτήσαιο μὴ Φιλοκτήτης ὢν ὡς δύνασθαι ἐντεινασθῆαι τε αὐτὰ καὶ ἐπίσκοπα τοξεύσαι, τί σοι καὶ οὗτος δοκεῖ, ἂρ' ἂν ἐπιδείξασθαι τι ἔργον τοξότου ἀξίον, ἀνένευσας καὶ τοῦτο κατὰ ταῦτα δὴ καὶ ὁ κυβερνᾶν οὐκ εἰδὼς καὶ ἱππεύειν μὴ μεμελετηκὼς εἰ οὐ μὲν ναῦν καλλιστήν παραλάβοι, τοῖς πῦσι καὶ εἰς κύλλος καὶ εἰς ἀσφάλειαν κάλ-

## THE IGNORANT BOOK-COLLECTOR

men In that case, however, who could rival the dealers and booksellers for learning, who possess and sell so many books? But if you care to look into the matter, you will see that they are not much superior to you in that point, they are barbarous of speech and obtuse in mind like you—just what one would expect people to be who have no conception of what is good and bad. Yet you have only two or three books which they themselves have sold you, while they handle books night and day. What good, then, does it do you to buy them—unless you think that even the book-cases are learned because they contain so many of the works of the ancients?

Answer me this question, if you will—or better, as you are unable to answer, nod or shake your head in reply. If a man who did not know how to play the flute should buy the instrument of Timotheus or that of Ismenias,<sup>1</sup> for which Ismenias paid seven talents in Corinth, would that make him able to play, or would it do him no good to own it since he did not know how to use it as a musician would? You did well to shake your head. Even if he obtained the flute of Marsyas or Olympus, he could not play without previous instruction. And what if a man should get the bow of Heracles without being a Philoctetes so as to be able to draw it and shoot straight? What do you think about him? That he would make any showing worthy of an archer? You shake your head at this, too. So, of course, with a man who does not know how to steer, and one who has not practised riding, if the one should take the helm of a fine vessel, finely constructed in every detail both for beauty and for seaworthiness, and the other should

<sup>1</sup> Famous Theban flute players of the fourth century B.C. for Timotheus, see also Lucian's *Harmonides*

λιστα ἐξειργασμένην, ο δὲ ἵππον κτήσαιο Μῆδον  
 ἢ κενταυρίδην ἢ κοππαφόρον, ἐλέγχοιτο ἄν, οἶμαι,  
 ἐκάτερος οὐκ εἰδὼς ὅ τι χρήσαιο ἐκατέρω ἐπι-  
 νεύεις καὶ τοῦτο, πείθου δὴ καὶ τοῦτό μοι ἐπίνευσον  
 εἰ τις ὥσπερ σὺ ἀπαιδευτος ὢν ωνοῖτο πολλὰ βι-  
 βλία, οὐ σκωμματα οὗτος εἰς ἀπαιδευσίαν καθ'  
 ἑαυτοῦ ἐκφέρει, τί ὀκνεῖς καὶ τοῦτο ἐπινεύειν,  
 ἔλεγχος γάρ, οἶμαι, σαφὴς οὗτος, καὶ τῶν ὀρώντων  
 ἕκαστος εὐθύς τὸ προχειρότατον ἐκεῖνο ἐπιφθέγ-  
 γεται, "τί κυνὶ καὶ βαλανείῳ,"

- 6 Καὶ ἐγένετό τις οὐ πρὸ πολλοῦ ἐν Ἀσίᾳ πλου-  
 σιος ἀνὴρ ἐκ συμφορᾶς ἀποτμηθεὶς τοὺς πόδας  
 ἀμφοτέρους, ἀπο κρυους, οἶμαι, ἀποσαπέντας  
 ἐπεὶ ποτε διὰ χιόνος οδοιπορήσαι συνέβη αὐτῷ  
 οὗτος τοίνυν τῷτο μὲν ἐλεεινον ἐπεπόνθει, καὶ  
 θεραπεύων τὴν δυστυχίαν ξυλίνους πόδας πε-  
 ποίητο, καὶ τούτους ὑποδούμενος ἐβάδιζεν ἐπι-  
 στηριζόμενος ἅμα τοῖς οἰκέταις ἐκεῖνο δὲ γελοῖον  
 ἐποίει, κρηπίδας γὰρ καλλιστας ἐωνεῖτο νεοτμῖ,  
 τοὺς ἀεὶ, καὶ τὴν πλυστὴν τραγματείαν περὶ  
 ταυτας εἶχει ὥς καλλιστοις ὑποδημασι κεκοσ-  
 μημενα εἰη αὐτῷ τα ξυλα<sup>1</sup> οὐ ταῦτα οὖν καὶ σὺ  
 ποιεῖς, χωλὴν μὲν ἔχων καὶ συκινῆν τὴν γνώμην,  
 ωνουμειος δὲ χρυσοῦς ἐμβατας, οἷς μόλις ἂν τις  
 καὶ ἄρτιπους ἐμπεριπατήσειεν,

- 7 Ἦτοι δὲ ἐν τοῖς ἀλλοις καὶ τὸν Ὅμηρον ἐπρίω  
 πολυακίς, ἀναγιωτῶ σοι τις αὐτοῦ λαβὼν τὴν  
 δευτέραν τῆς Ἰλιάδος ραψωδίαν, ἧς τὰ μὲν ἄλλα

<sup>1</sup> τα ξυλα, οι ποδες δη Μῆδον οι ποδες δη ενισειδ by Headlam

<sup>1</sup> The Centaur horses probably came from Thessaly, the home of the Centaurs and a land of good horses. The



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get an Arab or a "Centaur" or a "Koppa brand," each would give proof, I have no doubt, that he did not know what to do with his property. Do you assent to this? Take my advice, now, and assent to this also, if an ignorant man like you should buy many books, would he not give rise to gibes at himself for his ignorance? Why do you shrink from assenting to this also? To do so is a clear giveaway, I maintain, and everybody who sees it at once quotes that very obvious proverb "What has a dog to do with a bath."

Not long ago there was a rich man in Asia, both of whose feet had been amputated in consequence of an accident, they were frozen, I gather, when he had to make a journey through snow. Well, this of course was pitiable, and to remedy the mischance he had had wooden feet made for him, which he used to lace on, and in that way made shift to walk, leaning upon his servants as he did so. But he did one thing that was ridiculous—he used always to buy very handsome sandals of the latest cut and went to the utmost trouble in regard to them, in order that his timber toes might be adorned with the most beautiful footwear! Now are not you doing just the same thing? Is it not true that although you have a crippled, fig-wood<sup>2</sup> understanding, you are buying gilt buskins which even a normal man could hardly get about in?

As you have often bought Homer among your other books, have someone take the second book of his *Iliad* and read it to you. Do not bother about

"Koppa brand" were marked Ϙ, which in the alphabet of Corinth corresponded to K, and was used (on coins, for instance) as the abbreviation for Korinthos.

<sup>2</sup> The most worthless sort of wood

## THE WORKS OF LUCIAN

μη εξεταζειν οὔδεν γὰρ αὐτῶν προς σέ πεποιη-  
 -ται δε τις αὐτῷ δημηγορῶν παγγέλοιος ἄνθρωπος,  
 εἰαστροφος το σῶμα και λελωβημένος ἐκεῖνος  
 -οῖνιν ο Θερσίτης ο τοιοῦτος εἰ λάβοι τὴν Ἀχιλ-  
 -λεως παιοπλιαν, οἶει ὅτι αὐτίκα διὰ τοῦτο καὶ  
 καλος αμα καὶ ἰσχυρὸς ἂν γένοιτο, καὶ ὑπερ-  
 -πηδῇσε-αι μεν τον ποταμον, ἐπιθολώσσει δὲ αὐτοῦ  
 -ὃ ρεῖθρον τῷ φονῶ τῶν Φρυγῶν, ἀποκτενεῖ δὲ  
 τον Ἴλκτορα καὶ πρὸ αὐτοῦ τὸν Λυκάονα καὶ τὸν  
 Ἀστεροπαῖον, μηδε φέρειν ἐπὶ τῶν ὤμων τὴν  
 μελιαν δυναμειος, οὐκ ἂν εἴποις ἀλλὰ καὶ γέ-  
 -λωτα ἂν ὀφλίσκαιοι χωλεύων ὑπο τῇ ἄσπιδι καὶ  
 ἐπι στόμα καταπίπτων ὑπο τοῦ βάρους καὶ ὑπὸ  
 τῷ κρανίῳ ὁπότε ἀνανεύσειε δεικνὺς τους παρα-  
 -βλῶτας ἐκείνους αὐτοῦ οφθαλμοὺς καὶ τον  
 θωρακα ἐπαίρων τῷ τοῦ μεταφρένου κυρτωματι  
 καὶ τὰς κνημῖδας ἐπισυρόμενος, καὶ ὅλως αἰσχυ-  
 -νων ἄμφοτεροις, καὶ τὸν δημιουργον αὐτῶν καὶ  
 τον δεσποτην το αἶτο δὴ καὶ συ τασχων οὐχ  
 ορᾶς, οσοταν το μει βιβλιον ἐν τῇ χειρὶ ἔχης  
 ταγκαλον, πορφυρᾶν μὲν ἔχον τὴν διφθέραν,  
 χρυσουν δε τον ὀμφαλόν, ἀναγιγνώσκης δὲ αὐτὸ  
 βαρβαριζων καὶ καταισχύνων καὶ διαστρέφων,  
 ἱπο μεν τῶν πεταιδευμένων καταγελωμενος, ὑπὸ  
 δε τῶν συιοιγτων σοι κολακων ἐπαινουμενος, οὐ  
 και αὐτοι προς ἀλλήλους ἐπιστρεφόμενοι γελῶσι  
 τὰ πολλὰ,

5 Θέλω γοῖν σοι διηγησασθαί τι Πυθοῖ γενό-  
 -μενον Γαραντίνος Εὐαγγελος τούνομα τῶν οὐκ  
 αφανῶν ἐν τῷ Ταραντι ἐπεθύμησεν νικῆσαι  
 Πυθια τα μεν οὖν τῆς γυμνῆς ἀγωνίας αὐτίκα  
 ἐδόκει αὐτῷ ἀδύνατον εἶναι μήτε πρὸς ἰσχιν μήτε

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the rest of the book, for none of it applies to you, but he has a description of a man making a speech, an utterly ridiculous fellow, warped and deformed in body.<sup>1</sup> Now then, if that man, Thersites, should get the armour of Achilles, do you suppose that he would thereby at once become both handsome and strong, that he would leap the river, redden its stream with Trojan gore, and kill Hector—yes, and before Hector, kill Lycaon and Asteropaeus—when he cannot even carry the ‘ash tree’ on his shoulders?<sup>2</sup> You will hardly say so. No, he would make himself a laughing-stock, limping under the shield, falling on his face beneath the weight of it, showing those squint eyes of his under the helmet every time he looked up, making the corselet buckle up with the hump on his back, trailing the greaves on the ground—disgracing, in short, both the maker of the arms and their proper owner. Do not you see that the same thing happens in your case, when the roll that you hold in your hands is very beautiful, with a slip-cover of purple vellum and a gilt knob, but in reading it you barbarize its language, spoil its beauty and warp its meaning? Men of learning laugh at you, while the toadies who live with you praise you—and they themselves for the most part turn to one another and laugh!

I should like to tell you of an incident that took place at Delphi. A man of Parentum, Evangelus by name, a person of some distinction in Parentum, desired to obtain a victory in the Pythian games. As far as the athletic competition was concerned, at the very outset that seemed to him to be impossible, as

<sup>1</sup> *Iliad* 2, 212      <sup>2</sup> Cf. *Iliad* 19, 357 ff

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προς, οκκυ-η-τα εὔ πεφυκότι, κιθαρα δὲ καὶ ᾠδῇ  
 ισιω, κρατησειν ἐπέισθη ὑπο καταρατων αν-  
 θρωπων οὓς εἶχε περὶ αὐτον ἐπαινούντων και  
 βωοντω' οποτε και το σμικρότατον ἐκείνος ανα-  
 κρουσαιτο ἦκεν οὖν εἰς τοὺς Δελφούς τοῖς τε  
 αλλοις λαμπρος και δη καὶ ἐσθῆτα χρυσόπαστον  
 τρηησιμενος και στέφανον διαφνης χρυσῆς κάλ-  
 λιστον ως αινι καρπού τῆς δάφνης σμαράγδους  
 εἶναι ἴσομε, μεθεις τω καρπῷ τὴν μεν γε κιθαραν  
 αὐτῇ, υπερφεις τι χρῆμα εἰς κάλλος και πολυ-  
 τελειαν, χρυσοῦ μεν τοῦ ἀκηράτου πᾶσαν,  
 σφραγισι σε και λιθοις ποικιλοις κατακεκοσμη-  
 μειην, Μουσῶν μεταξὺ και Ἀπόλλωνος και  
 Ὀρφεως ἐντε-ορνειμένωι, θαῦμα μέγα τοῖς  
 αἰρωσι

Ἴπει δ' οὖν ποτε και ἦκεν ἡ τοῦ αγῶνος ἡμέρα,  
 τρεῖς μεν ἦσαν, ελαχεν δε μεσος αἰτῶν ο Εὐάγ-  
 γελος ᾄδει και μετὰ Θεσπιν τοι Θηβαῖον ου  
 φαύλως αγωνισαμενον εἰσέρχεται ολος περιλαμ-  
 πομενος τω χρυσῷ και τοῖς σμαράγδοις και  
 ζηριλλοις και ιακινθοις και ἡ πορφύρα δὲ ἐνέ-  
 τρετε τῆς ἐσθῆτος, ἡ μεταξυ τοῦ χρυσοῦ διεφαί-  
 ιε-ο τουτοις ἅτασι προεκπληξας τὸ θέατρον  
 και θαυμαστῆς ἐλπίδος ἐμπλησας τοὺς θεατάς,  
 ἐπειδη τοτε και ᾄσαι και κιθαρίσαι παντως ἔδει,  
 ανακρουεται μεν ἀνάρμοστόν τι και ἀσύντακτον,  
 απορρηγνυσι δὲ τρεῖς ἅμα χορδὰς σφοδρότερον  
 τοῦ δεοντος ἐμπεσῶν τῇ κιθάρῃ, ᾄδειν δὲ ἄρχεται  
 απομουσούν τι και λεπτόν, ωστε γέλωτα μεν παρὰ  
 παντων γεγεσθαι τῶν θεατῶν, τοὺς ἀθλοθέτας δὲ  
 αγαλαικτησαντας ἐπὶ τῇ τόλμῃ μαστιγωσαντας  
 αὐτον εκβαλεῖν τοῦ θεατρου ὅτεπερ και γελοίο-

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he was not well endowed by nature either for strength or for speed, but in playing the lyre and singing he became convinced that he would win easily, thanks to detestable fellows whom he had about him, who applauded and shouted whenever he made the slightest sound in striking up. So he came to Delphi resplendent in every way, in particular, he had provided himself with a gold-embroidered robe and a very beautiful laurel-wreath of gold, which for berries hid emeralds as large as berries. The lyre itself was something extraordinary for beauty and costliness, all of pure gold, ornamented with graven gems and many coloured jewels, with the Muses and Apollo and Orpheus represented upon it in relief—a great marvel to all who saw it<sup>1</sup>.

When the day of the competition at last came, there were three of them, and Evangelus drew second place on the programme. So, after Ihespis of Thebes had made a good showing, he came in all ablaze with gold and emeralds and pearls and sapphires. The purple of his robe also became him well, gleaming beside the gold. With all this he bedazzled the audience in advance and filled his hearers with wonderful expectations, but when at length he had to sing and play whether he would or no, he struck up a discordant, jarring prelude, breaking three strings at once by coming down upon the lyre harder than he ought, and began to sing in an unmusical, thin voice, so that a burst of laughter came from the whole audience, and the judges of the competition, indignant at his presumption, scourged him and turned him out of the theatre. Then indeed

<sup>1</sup> Compare the version of this story given in the *Rhetorica ad Herennium* 4, 47.

τατος ωφθη δακρυων ο χρυσοῦς Εὐάγγελος και  
υπο τῶν μαστιγοφορων συρόμειος διὰ μέσης τῆς  
σκηνῆς και τα σκέλη καθηματωμένος ἐκ τῶν  
μαστιγων καὶ συλλέγων χαμάθεν τῆς κιθάρας  
τὰς σφραγίδας ἐξεπεπτωκεσαν γὰρ κακείνης  
συμμαστιγουμένης αὐτῷ

- 10) Μικρον δὲ ἐπισχὼν μετ' αὐτὸν Εὐμήλός τις  
Ἥλειος εἰσέρχεται, κιθάραν μὲν παλαιὰν ἔχων,  
ξύλινους δὲ κύλλοπας ἐπικειμένην, εσθῆτα δὲ  
μόλις συν τῷ στεφάνῳ δεκα δραχμῶν ἀξίαι  
ἀλλ οἷτός γε ἴσας δεξιῶς καὶ κιθαρίσας κατὰ  
τοῖν νόμον τῆς τεχνης ἐκράτει καὶ ἀνεκηρύττετο  
καὶ τοῦ Εὐαγγελου κατεγέλα μάτην ἐμπομπεύ-  
σαντος τῇ κιθαρά καὶ ταῖς σφραγίσιν ἐκειναις  
και εἰπεῖν γε λέγεται πρὸς αὐτόν “ὦ Εὐάγγελε,  
συ μὲν χρυσὴν δάφνην περικεῖσαι, πλουτεῖς γάρ,  
ἐγὼ δὲ ο πένης τὴν Δελφικὴν πλὴν τοῦτό γε  
μονον ὦνησο τῆς σκευῆς, οτι μῆδε ελεούμενος ἐπὶ  
τῇ ἡττῇ ἀπερχῇ, ἀλλὰ μισουμενος προσέτι διὰ  
τῇ ἄτεχνον σου ταυτην ᾠρυφῇ” περὶ πόδα δὴ  
σοι και Εὐαγγελος οὗτος, παρ’ οσον σοι γε οὐδ’  
ολιγον μέλει τοῦ γελωτος τῶν θεατῶν

- 11) Οὐκ ἄκαιρον δ’ ἂν γένοιτο καὶ Λέσβιον μῦθόν  
τινα διηγησασθαί σοι πάλαι γενόμενον ὅτε τὸν  
Ὀρφέα διεσπασαντο αἱ Θράτται, φασὶ τὴν  
κεφαλὴν αὐτοῦ συν τῇ λύρᾳ εἰς τὸν Ἑβρον ἐμ-  
πεσοῦσαν ἐκβληθῆναι εἰς τὸν μέλανα κόλπον,  
καὶ ἐπιπλεῖν γε τὴν κεφαλὴν τῇ λύρᾳ, τὴν μὲν  
ἰδουσαν θρῆνον τινα ἐπὶ τῷ Ὀρφεῖ, ὡς λόγος,<sup>1</sup>

<sup>1</sup> Ὀρφεῖ ως λόγος P Ὀρφεῖς λογιῶ other MSS Bekker's  
conjecture Ὀρφεῖς ὡρα is anticipated rather than confirmed  
by a correction in Ψ

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that precious simpleton<sup>1</sup> Evangelus cut a comical figure with his tears as he was chivvied across the stage by the scourgers, his legs all bloody from their whips, gathering up the gems of the lyre—for they had dropped out when it shied his flogging

After a moment's delay, a man named Eumelus, from Elis, came on, who had an old lyre, fitted with wooden pegs, and a costume that, including the wreath, was hardly worth ten drachmas, but as he sang well and played skilfully, he had the best of it and was proclaimed victor, so that he could laugh at Evangelus for the empty display that he had made with his lyre and his gems. Indeed, the story goes that he said to him "Evangelus, you wear golden laurel, being rich, but I am poor and I wear the laurel of Delphi." However, you got at least this much by your outfit: you are going away not only unpitied for your defeat but hated into the bargain because of this inartistic lavishness of yours. There you have your own living image in Evangelus, except that you are not at all put out by the laughter of the audience.

It would not be out of place to tell you another story about something that happened in Lesbos long ago. They say that when the women of Thrace tore Orpheus to pieces, his head and his lyre fell into the Hebrus, and were carried out into the Aegean Sea, and that the head floated along on the lyre, singing a dirge (so the story goes) over Orpheus,

<sup>1</sup> The word *χρῆστος* applied to a person, means "simpleton" (*Lapsus* 1). Here, of course, it also has a punning turn.

την λύραν δε αὐτὴν ὑπηχεῖν τῶν ἀνέμων ἐμπιπ-  
 -όντων ταῖς χορδαῖς, καὶ οὕτω μετ' ᾧδῆς προσ-  
 -ειεχθῆναι τῇ Λέσβῳ, καὶ κεινους ἀνελομένους  
 την μὲν κεφαλὴν καταθάψαι ἵνα περ νῦν τὸ  
 Βακχεῖον αὐτοῖς ἐστί, τὴν λύραν δε ἀναθεῖναι εἰς  
 τοῦ Ἀπολλωνος τὸ ἱερόν, καὶ ἐπὶ πολὺ γε σω  
 12 ζεσθαι αὐτῇ· χρονω δε ὕστερον Νέανθον τὸν τοῦ  
 Πιττακοῦ τοῦ τυραννοῦ ταῦτα ὑπερ τῆς λύρας  
 τυνθανόμενον, ὡς ἐκῆλει μὲν θηρία καὶ φυτὰ καὶ  
 λιθοὺς, ἐμελῶδει δε καὶ μετὰ τὴν τοῦ Ὀρφέως  
 συμφορὰν μηδενοῦς ἀπτομένου, εἰς<sup>1</sup> ἔρωτα τοῦ κτή-  
 ματος ἐμπεσεῖν καὶ διαφθείραντα τον ἱερέα με-  
 γαλοῖς χρήμασι πείσαι υποθεντα ἐτέραν ὁμοίαν  
 λύραν δοῦναι αὐτῷ τὴν τοῦ Ὀρφέως λαβοντα δὲ  
 μεθ' ἡμέραν μὲν ἐν τῇ πολει χρῆσθαι οὐκ ἀσφαλὲς  
 οἰεσθαι εἶναι, νύκτωρ δὲ υπο κόλπου εχοντα μο-  
 νον προσελθεῖν εἰς το προαστειον καὶ προχειρισα-  
 μενον κρουειν καὶ συν-αραττειν τὰς χορδας  
 ἄτεχνοι καὶ ἀμουσον νεαιισκον, ἐλπίζοντα μέλι  
 -τια θεσπεσια ἱττιχησειν τὴν λύραν ὑφ' ᾧν  
 παιτα, ἀ-αθελξειν καὶ κηλήσειν, καὶ ὅλως  
 μακαριον εσεσθαι κληρονομησαντα τῆς Ὀρφέως  
 μουσικῆς, ἄχρι δὲ συνελθόντας τοὺς κύνας πρὸς  
 τον ἦχον—πολλοὶ δὲ ἦσαν αὐτόθι—διασπάσα  
 σθαι αὐτον, ὡς τοῦτο γοῦν ὁμοιον τῷ Ὀρφεῖ παθεῖν  
 καὶ μόνους ἐφ' ἑαυτὸν συγκαλέσαι τοὺς κύνας  
 ὅτε περ καὶ σαφέστατα ᾧσθη ὡς οὐχ ἡ λύρα ἡ<sup>2</sup>  
 θελγουσα ἦν, ἀλλὰ ἡ τέχνη καὶ ἡ ᾧδὴ ἃ μόνα  
 εξαίρετα τῷ Ὀρφεῖ παρὰ τῆς μητρὸς ὑπῆρχεν  
 ἡ λύρα δε ἄλλως κτῆμα ἦν, οὐδὲν ἄμεινον τῶν  
 ἄλλων βαρβίτων

<sup>1</sup> εἰς (abet. προς MSS  
 ἢ Hahn not in MSS



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while the lyre itself gave out sweet sounds as the winds struck the strings. In that manner they came ashore at Lesbos to the sound of music, and the people there took them up, burying the head where then temple of Dionysus now stands and hanging up the lyre in the temple of Apollo, where it was long preserved. In after time, however, Neanthus, the son of Pittacus the tyrant, heard how the lyre charmed animals and plants and stones, and made music even after the death of Orpheus without anyone's touching it, so he fell in love with the thing, tampered with the priest, and by means of a generous bribe prevailed upon him to substitute another similar lyre, and give him the one of Orpheus. After securing it, he did not think it safe to play it in the city by day, but went out into the suburbs at night with it under his cloak, and then, taking it in hand, struck and jangled the strings, untrained and unmusical, so that he was, expecting that under his touch the lyre would make wonderful music with which he could charm and enchant everybody, and indeed that he would become immortal, inheriting the musical genius of Orpheus. At length the dogs (there were many of them there), brought together by the noise, tore him to pieces, so his fate, at least, was like that of Orpheus, and only the dogs answered his call. By that it became very apparent that it was not the lyre which had wrought the spell, but the skill and the singing of Orpheus, the only distinctive gifts that he had from his mother, while the lyre was just a piece of property, no better than any other stringed instrument.

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- 13 Καὶ τι σοι τον Ὀρφέα ἢ τὸν Νέανθον λέγω, οπου καὶ καθ' ἡμᾶς αὐτοὺς ἐμενέτο τις καὶ ἐτί ἐστίν, οἶμαι, ὃς τον Ἐπικτητοῦ λύχνον τοῦ Στωικοῦ κεραμεοῦν ὄντα τρισχιλίων δραχμῶν ἐπρίατο, ἠλπιζεν γὰρ οἶμαι κακεῖνος, εἰ τῶν νυκτῶν υπ ἐκείνῳ τῷ λυχνῷ ἀναγιγνώσκει, αὐτίκα μῦλα καὶ τὴν Ἐπικτήτου σοφίαν ὄναρ ἐπικτησεσθαι<sup>1</sup> καὶ ὁμοίος εσεσθαι τῷ θαυμαστῷ
- 14 ἐκείνῳ γεροντι χθὲς δὲ καὶ πρῶην ἄλλος τις τὴν Πρωτῶς τοῦ Κυνικοῦ βακτηρίαν, ἣν καταθέμενος ἤλατο εἰς το πῦρ, ταλάντου κακεῖνος ἐπρίατο, καὶ ἐχι μὲν το κειμήλιον τοῦτο καὶ δείκνυσιν ὡς ἰεγεᾶται τοῦ Καλυδωνίου υἱός<sup>2</sup> το δερμα καὶ Θηβαῖοι τα ὕστᾳ τοῦ Γηρυόνου καὶ Μεμφῖται τῆς Ἰσίδος τοὺς πλοκαμοὺς αὐτοὺς δὲ ὁ τοῦ θαυμαστοῦ κτηματοῦ δεσποτῆς καὶ αὐτον σὲ τῇ ἀπαιδευσίᾳ καὶ βδελυρία ὑπερηκόντισεν ὁρᾷς ὡς κακοδαιμοίως διικεῖται, βακτηρίας εἰς τὴν κεφαλὴν ὡς ἀληθῶς ξέόμενος
- 15 Λεγεται τε καὶ Διονυσίου τραγωδίαν ποιεῖν φαυλῶς, αἰνῶ καὶ γελοιῶς, ὥστε τον Φιλόξενον πολλὰκις εἰ αὐτὴν εἰς τὰς λατομίας ἐμπεσεῖν οὐ δυναμένον κατεχεῖν τον γελωτα οὗτος τοιουν πυθόμενος ὡς ἐγγελάται, τὸ Αἰσχύλου πυξίον εἰς ὃ ἐκεῖνος ἔγραφε σὺ πολλῇ σπουδῇ κτησάμενος καὶ αὐτὸς<sup>3</sup> ὥτεο ἐνθεος ἔσεσθαι καὶ κάτοχος ἐκ τοῦ πυξίου ἀλλ' ὁμῶς ἐν αὐτῷ ἐκείνῳ μακροῦ γελοιωτέρα ἔγραφεν, οἷον κακεῖνο τό

Δωρὶς τεθνηκεν<sup>4</sup> ἢ Διονυσίου γυνή

<sup>1</sup> ἐπικτήσεσθαι Poerpei ἐπιστησεσθαι MSS

<sup>2</sup> υἱός Cobet not in MSS

<sup>3</sup> καὶ αὐτὸς Nichols αὐτὸ MSS

<sup>4</sup> Δωρὶς τεθνηκεν C F Hclimian Δωρικόν ἦκεν MSS

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But why do I talk to you of Orpheus and Neanthus, when even in our own time there was and still is, I think, a man who paid three thousand drachmas for the earthenware lamp of Epictetus the Stoic. He thought, I suppose, that if he should read by that lamp at night, he would forthwith acquire the wisdom of Epictetus in his dreams and would be just like that marvellous old man. And only a day or two ago another man paid a talent for the staff which Proteus the Cynic laid aside before leaping into the fire,<sup>1</sup> and he keeps this treasure and displays it just as the Tegeans do the skin of the Cylindonian boar, the Thebans the bones of Geryon, and the Memphites the tresses of Isis. Yet the original owner of this marvellous possession surpassed even you yourself in ignorance and indecency. You see what a wretched state the collector is in—in all conscience he needs a staff—on his pate.

They say that Dionysius<sup>2</sup> used to write tragedy in a very feeble and ridiculous style, so that Philoxenus<sup>3</sup> was often thrown into the quarries on account of it, not being able to control his laughter. Well, when he discovered that he was being laughed at, he took great pains to procure the wax-tablets on which Aeschylus used to write, thinking that he too would be inspired and possessed with divine frenzy in virtue of the tablets. But for all that, what he wrote on those very tablets was far more ridiculous than what he had written before—for example,

Doris, the wife of Dionysius,  
Is dead—

<sup>1</sup> Peregrinus, nicknamed Proteus because he changed his faith so readily. The story of his life and his voluntary death at Olympia is related in Lucian's *Peregrinus*.

<sup>2</sup> The Elder, Tyrant of Syracuse (431–367 B.C.).

<sup>3</sup> A contemporary poet.

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καὶ πάλιν

οἱμοι, γυναιῖκα χρησίμην ἀπώλεσα  
καὶ τοῦτο γὰρ ἐκ τοῦ πυξίου, καὶ τό

αὐτοῖς γὰρ ἐμπαίζουσιν οἱ μωροὶ βροτῶν

- Τοῦτο μὲν γε πρὸς σὲ μαλιστα εὐστοχῶς ἀν  
εἰρημένον εἶη τῷ Διονυσίῳ, καὶ δι' αὐτὸ χρυσῶσαι  
16 αὐτοῦ εδει ἐκεῖνο τὸ πυξίον τίνα γὰρ ἐλπίδα  
καὶ αὐτὸς ἔχων εἰς<sup>1</sup> τὰ βιβλία καὶ ἀνατυλίττεις  
ἀεὶ καὶ διακολλᾷς καὶ περικόπτεις καὶ ὑλείφεις  
τῷ κρόκῳ καὶ τῇ κέδρῳ καὶ διφθέρας περιβαλλεις  
καὶ ομφαλοὺς ἐντίθης, ὡς δὴ τι ἀπολαύσων αὐ-  
τῶν, πανυ γοῦν ἤδη βελτίων γεγένησαι δια τὴν  
ὦνήν, ὅς τοιαῦτα μὲν φθέγγη—μᾶλλον δὲ τῶν  
ιχθύων ἀφωνότερος εἶ—βιοῖς δὲ ὡς οὐδ' εἰπεῖν  
καλόν, μῖσος δὲ ἄγριον, φασί, παρὰ πάντων ἔχεις  
ἐπὶ τῇ βδελυρίᾳ ὡς εἰ τοιουτούς ἀπειργαζετο τὰ  
βιβλία, φυγῇ φευκτεον ἂν ἦν ὅτι πορρωτάτω  
17 ἀπ' αὐτῶν δυοῖν δὲ ἕντιον ἀπ' ἂν παρὰ τῶν  
ταλαιῶν τις κτήσαιοτο, λέγειν τε δύνασθαι καὶ  
πραττεῖν τὰ δέοντα ζηλῶ τῶν ἀρίστων καὶ φυγῇ  
τῶν χειρόων, ὅταν μῆτε ἐκεῖνα μῆτε ταῦτα φαί-  
νηται τις παρ' αὐτῶν ὠφελούμενος, τί ἄλλο ἢ  
τοῖς μυσὶ διατριβὰς ὠνεῖται καὶ ταῖς τίλφαις  
οἰκήσεις καὶ πληγὰς ὡς ἀμελοῦσθαι τοῖς οἰκέταις,  
18 ἰδὼς δὲ οὐ καὶ ἐκεῖνο αἰσχρόν, εἴ τις ἐν τῇ χειρὶ  
ἔχοντά σε βιβλίον ἰδῶν—ἀεὶ δέ τι πάντως ἔχεις

<sup>1</sup> <φυλάττω> εἰς? A M H

<sup>1</sup> The few extant fragments of Dionysius' plays are given by Nauck *Trag. Graec. Fragm.* pp 793-796 Tzetzes

## THE IGNORANT BOOK-COLLECTOR

and again,

Alackaday, a right good wife I've lost!  
—for that came from the tablet, and so did this

Tis of themselves alone that fools make sport<sup>1</sup>

The last line Dionysius might have addressed to you with especial fitness, and those tablets of his should have been gilded for it. For what expectation do you base upon your books that you are always unrolling them and rolling them up, glueing them, trimming them, smeuring them with saffron and oil of cedar, putting slip-covers on them, and fitting them with knobs, just as if you were going to derive some profit from them? Ah yes, already you have been improved beyond measure by their purchase, when you talk as you do—but no, you are more dumb than any fish!—and live in a way that cannot even be mentioned with decency, and have incurred everybody's savage hatred, as the phrase goes, for your beastliness! If books made men like that, they ought to be given as wide a berth as possible. Two things can be acquired from the ancients, the ability to speak and to act as one ought, by emulating the best models and shunning the worst, and when a man clearly fails to benefit from them either in the one way or in the other, what else is he doing but buying haunts for mice and lodgings for worms, and excuses to thrash his servants for negligence?

Furthermore, would it not be discreditable if someone, on seeing you with a book in your hand (you always (*Chil* 5, 180) says that he repeatedly took second and third place in the competitions at Athens, and first with the *Ransom of Hector*. Amusing examples of his frigidity are given by Athenaeus (iii p. 98 D)

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—ἔροιτο οὐτινος ἢ ῥήτορος ἢ συγγραφέως ἢ ποιητοῦ ἐστι, συ δὲ ἐκ τῆς ἐπιγραφῆς εἰδὼς πρῶως εἶποις τοῦτό γε εἶτα, ὡς φιλεῖ τὰ τοιαῦτα ἐν συνουσίᾳ προχωρεῖν εἰς μῆκος λόγων, ὁ μὲν ἐπαινοῖ τι ἢ αἰτιῶτο τῶν ἐγγεγραμμένων, σὺ δὲ ἀποροίης καὶ μηδὲν ἔχοις εἰπεῖν, οὐκ εὖξῃ τότε χανεῖν σοι τὴν γῆν, κατὰ σεαυτοῦ ὁ Βελλεροφόντης περιφέρων τὸ βιβλίον,

- 19) Δημήτριος δὲ ὁ Κυνικὸς ἰδὼν ἐν Κορίνθῳ ἀπαίδευτὸν τινα βιβλίον κάλλιστον ἀναγιγνωσκοντα—τας Βάκχας οἶμαι τοῦ Εὐριπίδου, κατὰ τὸν ἄγγελον δὲ ἦν τὸν διηγούμενον τὰ τοῦ Πενθέως πάθη καὶ τὸ τῆς Ἀγαυῆς ἔργον—ἄρπάσας διέσπασεν αὐτὸ εἰπὼν, “Ἀμεινόν ἐστι τῷ Πενθεὶ ἅπαξ σπαραχθῆναι ὑπ’ ἐμοῦ ἢ ὑπο σοῦ πολ-  
λακίς”

Ζητῶν δὲ αἰεὶ πρὸς ἑμαυτὸν οὕτω καὶ τήμερον εὐρεῖν δεδυνημαι τίνας ἕνεκα τὴν σπουδὴν ταύτην ἐσπούδακας περὶ τὴν ὠνὴν τῶν βιβλίων ὠφελεία, μὲν γὰρ ἢ χρείας τῆς ἀπ’ αὐτῶν οὐδ’ ἂν οἰηθείη τις τῶν καὶ ἐπ’ ἐλάχιστόν σε εἰδότων, οὐ μαλλον ἢ φαλακρὸς ἂν τις πρίαιτο κτένας ἢ καυτοπτρον ὁ τυφλὸς ἢ ὁ κωφὸς αὐλητὴν ἢ παλλακὴν ὁ εὐνοῦχος ἢ ὁ ἡπειρώτης κωπὴν ἢ ὁ κυβερνήτης ἄροτρον ἀλλὰ μὴ ἐπίδειξιν πλούτου σοι το πρᾶγμα ἔχει καὶ βούλει τοῦτο ἐμφῆ-  
ναι ἅπασιν, ὅτι καὶ εἰς τὰ μηδὲν σοι χρήσιμα ὅμως ἐκ πολλῆς τῆς περιουσίας ἀναλίσκεις, καὶ μὴν ὅσα γε καὶ Σύρον ὄντα εἰδέναι, εἰ μὴ σ αυ-

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<sup>1</sup> The letter that Belleroophon carried to the King of Lycia contained a request that he be put to death *Iliad* 6, 155-195

## THE IGNORANT BOOK-COLLECTOR

have one, no matter what), should ask what orator or historian or poet it was by, and you, knowing from the title, should easily answer that question, and if then—for such topics often spin themselves out to some length in conversation—he should either commend or criticise something in its contents, and you should be at a loss and have nothing to say.<sup>2</sup> Would you not then pray for the earth to open and swallow you for getting yourself into trouble like Bellerophon by carrying your book about?<sup>3</sup>

When Demetrius, the Cynic, while in Corinth, saw an ignorant fellow reading a beautiful book (it was the *Bacchae* of Euripides, I dare say, and he was at the place where the messenger reports the fate of Pentheus and the deed of Agave),<sup>2</sup> he snatched it away and tore it up, saying “It is better for Pentheus to be torn to tatters by me once for all than by you repeatedly

Though I am continually asking myself the question, I have never yet been able to discover why you have shown so much zeal in the purchase of books. Nobody who knows you in the least would think that you do it on account of their helpfulness or use, any more than a bald man would buy a comb, or a blind man a mirror, or a deaf-mute a flute player, or an eunuch a concubine, or a landsman an oar, or a seaman a plough. But perhaps you regard the matter as a display of wealth and wish to show everyone that out of your vast surplus you spend money even for things of no use to you? Come now, as far as I know—and I too am a Syrian<sup>3</sup>—if you had not

<sup>2</sup> 1041 ff

<sup>3</sup> The implication is “And therefore ought to know about your circumstances, if anyone knows”

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τὸν φερὼν ταῖς τοῦ γέροντος ἐκείνου διαθήκαις  
 παρενέγραψας, ἀπωλωλεις ἂν ὑπὸ λιμοῦ ἤδη καὶ  
 20 ἀγορὰν προὔτιθεις τῶν βιβλίων λοιπὸν οὖν δὴ  
 ἐκείνῳ, πετεισμενοὶ ὑπὸ τῶν κολάκων ὥς οὐ  
 μόνον καλὸς εἶ καὶ ἐράσμιος ἀλλὰ σοφὸς καὶ  
 ῥήτωρ καὶ συγγραφεὺς οἷος οὐδ' ἕτερος, ωνεῖσθαι  
 τα βιβλία, ὡς ἀληθευοὺς τοὺς ἐπαίνους αὐτῶν  
 φασι δε σε καὶ λογους ἐπιδείκνυσθαι αὐτοῖς  
 ἐπὶ ὑείπνῳ καὶ ἐκείνους χερσαίων βατράχων δίκην  
 διψῶντας κεκραγέαι, ἢ μὴ πίνειν, ἢν μὴ διαρ-  
 ραγῶσι βοῶντες

Καὶ γὰρ οὐκ οἶδ' ὅπως ρᾶστος εἶ τῆς ῥινὸς ἐλ-  
 κεσθαι, καὶ πιστεύεις αὐτοῖς ἅπαντα, ὅς ποτε  
 καὶ ἐκείνῳ ἐπέισθης, ὡς βασιλεῖ τινι ὠμοιώθης τὴν  
 ὄψιν, καθάπερ ὁ ψευδαλέξανδρος καὶ ὁ<sup>1</sup> ψευδο-  
 φίλιππος ἐκείνους κιαφεὺς καὶ ὁ κατὰ τοὺς προ-  
 πάτορας ἡμῶν ψευδοιερων καὶ εἰ τις ἄλλος τῶν  
 21 ὑπο-τῶ ψευδο-τεταγμέων καὶ τί θαυμαστὸν  
 εἰ τοῦτο ἐπαθεῖς, ἀνοητός καὶ ἀπαίδεutos ἄνθρω-  
 πος, καὶ προηεῖς ἐξυττιαζὼν καὶ μιμουμένος  
 βυδισμα καὶ σχῆμα καὶ βλέμμα ἐκείνου ᾧ σεαυ-  
 τὸν εἰκάζων ἔχαιρες, ὅπου καὶ Πύρρον φασὶ τὸν  
 Ἡπειρώτην, τὰ ἄλλα θαυμαστὸν ἄνδρα, οὕτως  
 ὑπὸ κολάκων ἐπὶ τῷ ὁμοίῳ ποτὲ διαφθαρῆναι ὥς  
 πιστεuein ὅτι ὁμοῖος ἦν Ἀλεξάνδρῳ ἐκείνῳ, καί-  
 τοι τὸ τῶν μουσικῶν τοῦτο, δις διὰ πασῶν<sup>3</sup> τὸ

<sup>1</sup> ο Heiwerden not in MSS

τῷ ψευδο-δομνικῷ τοῦ ψειδος MSS

<sup>3</sup> μουσικῶν τοῦτο, δις διὰ πασῶν 5 μυσῶν (μουσῶν Γ) τοῦτο  
 δια παντων MSS



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smuggled yourself into that old man's will with all speed, you would be starving to death by now, and would be putting up your books at auction! The only remaining reason is that you have been convinced by your toadies that you are not only handsome and charming but a scholar and an orator and a writer without peer, and you buy the books to prove their praises true. They say that you hold forth to them at dinner, and that they, like stranded frogs, make a clamour because they are thirsty, or else they get nothing to drink if they do not burst themselves shouting.

To be sure, you are somehow very easy to lead by the nose, and believe them in everything, for once you were even persuaded that you resembled a certain royal person in looks, like the false Alexander, the false Philip (the fuller), the false Nero in our grandfathers' time, and whoever else has been put down under the title "false".<sup>1</sup> And what wonder that you, a silly, ignorant fellow, were thus imposed upon and appeared in public holding your head high and imitating the gait and dress and glance of the man whom you delighted to make yourself resemble? Even Pyrrhus of Epirus, a marvellous man in other ways, was once, they say, so spoiled by toadies after the self-same fashion that he believed he was like the famous Alexander. Yet (to borrow a phrase from the musicians) the discrepancy

<sup>1</sup> Balas, in the second century B.C., claimed to be the brother of Antiochus V. Eupator on account of a strong resemblance in looks, and took the name of Alexander. At about the same time, after the defeat of Perses, Andronicus of Adramyttium, a fuller, claimed the name of Philip. The false Nero cropped up some twenty years after Nero's death and probably in the East, as he had strong support from the Parthians, who refused to surrender him to Rome.

πρᾶγμα ἦν εἶδον γὰρ καὶ τὴν τοῦ Πυρρου εἰκόνα  
 καὶ ὁμῶς ἐπέπειστο ἐκμεμαχθαι τοῦ Ἀλεξάνδρου  
 τὴν μορφήν· ἀλλ' ἐνεκα μὲν δὴ τούτων ὑβρισταί  
 μοι εἰς τὸν Πύρρον, ὅτι σὲ εἶκασα κατὰ τοῦτο  
 αὐτῷ τὸ δὲ ἀπὸ τούτου καὶ πάνυ σοι πρέπον ἂν  
 εἶη· ἐπεὶ γὰρ οὕτω διέκειτο ὁ Πύρρος καὶ ταῦτα  
 ὑπὲρ εαυτοῦ ἐτέπειστο, οὐδεὶς οὐκ οὐ συνετί-  
 θετο καὶ συνέπασχεν αὐτῷ, ἄχρι δὴ τις ἐν  
 Λαρίσῃ πρεσβύτες ξένη αὐτῷ τάληθες εἰποῦσα  
 ἔπαυσεν αὐτὸν τῆς κορύζης· ὁ μὲν γὰρ Πύρρος  
 ἐπιδείξας αὐτῇ εἰκόνα Φιλίππου καὶ Περδίκκου  
 καὶ Ἀλεξάνδρου καὶ Κασσάνδρου καὶ ἄλλων  
 βασιλέων ἤρετο τίς ὁμοῖος εἴη, παννυ πεπεισμέ-  
 νος ἐπὶ τοῖς Ἀλέξανδρον ἤξειν αὐτήν, ἡ δὲ πολὺν  
 χρόνον ἐπισχοῦσα, “Βατραχίῳ,” ἔφη, “τῷ  
 μαγεῖρῳ” καὶ γὰρ ἦν τις ἐν τῇ Λαρίσῃ Βατρα-  
 χίῳ μάγειρος τῷ Πύρρῳ ὁμοῖος

- 22 Καὶ σὺ δὴ ὥτινι μὲν τῶν τοῖς ὀρχησταῖς  
 συνόιτων κιναίδων ἔοικας οὐκ ἂν εἴποιμι, ὅτι δὲ  
 μαίαν ἐρρωμένην ἐτι καὶ νῦν μαίνεσθαι δοκεῖς  
 ἅπασιν ἐπ' ἐκείνῃ τῇ εἰκόνι, πάνυ σαφῶς οἶδα  
 οὐκ οὐκ θαυμαστον, εἰ ὑπὶ θανος οὕτως ζωγράφος  
 ὢν καὶ τοῖς πεπαιδευμένοις ἐξομοιοῦσθαι ἐθέλεις,  
 πιστεύων τοῖς τὰ τοιαῦτά σε ἐπαινοῦσι

Καίτοι τί<sup>1</sup> ταῦτα ληρῶ, πρόδηλος γὰρ ἡ αἰτία  
 τῆς περὶ τὰ βιβλία σπουδῆς, εἰ καὶ ὑπὸ νωθείας  
 ἐγὼ μὴ πάλαι κατεῖδον σοφὸν γάρ, ὥς γοῦν οἶει,  
 τοῦτ' ἐπινενοηκας καὶ ἐλπίδας οὐ μικρὰς ἔχεις  
 περὶ τοῦ πράγματος, εἰ βασιλεὺς μάθοι ταῦτα  
 σοφὸς ἀνὴρ καὶ παιδείαν μάλιστα τιμῶν· εἰ δὲ  
 ταῦτα ὑπὲρ σοῦ ἐκεῖνος ἀκούσειεν, ὥς ὦν ἡ βιβλία

<sup>1</sup> καίτοι τί Fritzsche καὶ οτι (καὶ τι) MSS

## THE IGNORANT BOOK COLLECTOR

was a matter of two octaves, for I have seen the portrait of Pyrrhus. But in spite of that he had acquired the conviction that he was a perfect replica of Alexander's beauty. To be sure, I have been uncomplimentary to Pyrrhus in comparing you with him in this matter, but what followed would be quite in character with you. When Pyrrhus was in this state of mind and had this conviction about himself, everyone without exception concurred with him and humoured him until an old foreign woman in Larissa told him the truth and cured him of drivelling. Pyrrhus showed her portraits of Philip, Perdikkas, Alexander, Cassander and other kings, and asked her whom he resembled, quite certain that she would fix upon Alexander, but, after delaying a good while, she said, "Batiachion, the cook" and as a matter of fact there was in Larissa a cook called Batiachion who resembled Pyrrhus.

As for you, I cannot say which of the profligates that hang about the actors in the pantomimes you resemble, I do know very well, however, that everyone thinks you are still downright daft over that likeness. It is no wonder, then, since you are such a failure at likenesses, that you want to make yourself resemble men of learning, believing those who praise you so.

But why do I talk beside the point? The reason for your craze about books is patent, even if I in my blindness failed to see it long ago. It is a bright idea on your part (you think so, anyhow), and you base no slight expectations upon the thing in case the emperor, who is a scholar and holds learning in especial esteem, should find out about it, if he should hear that you are buying books and making

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καὶ συνάγεις πολλὰ, πάντα ἐν βραχεὶ παρ αὐ  
 23 τοῦ ἐσεσθαί σοι ἰομιζεις ἀλλ', ὧ κατὰπυγον,  
 οἱ τοσοῦτοι μανδραγόραν κατακεχύσθαι αὐτοῦ  
 ὡς ταῦτα μὲν ἀκουεῖν, ἐκεῖνα δὲ μὴ εἰδέναι, οἷος  
 μὲν σου ὁ μεθ' ἡμεραν βίος, οἷοι δὲ σοι πότοι,  
 ὅποια δὲ νύκτες καὶ οἷοις καὶ ἡλίκοις συγκαθεύ  
 δεις, οὐκ οἶσθα ὥς ὦτα καὶ ὀφθαλμοὶ πολλοὶ  
 βασιλέως, — ἃ δὲ σὰ οὕτω περιφανῆ ἐστὶν ὥς καὶ  
 τυφλοῖς εἶναι καὶ κωφοῖς γινώριμα εἰ γὰρ καὶ  
 φθῆ-γξαιό μόνον, εἰ γὰρ καὶ λουόμενος ἀποδύσαιο,  
 μᾶλλον δὲ μὴ ἀποδυση, εἰ δοκεῖ, οἱ δ' οἰκέται  
 μόνον ἢ ἀποδυσονται σου, τί οἶει, μὴ αὐτίκα  
 ἐσεσθαί παντα σου πρόδηλα τὰ τῆς νυκτὸς ἀπόρ  
 ρητα, εἶπε γοῦν μοι καὶ τόδε, εἰ Βάσσος ὁ ὑμέ  
 τερος ἐκεῖνος σοφιστῆς ἢ Βύταλος ὁ αὐλητῆς  
 ἢ ὁ κιναιδὸς Ἡμιθέων ὁ Συβαρίτης, ὃς τοὺς  
 θαυμαστοὺς ὑμῖν νόμους συνέγραψεν, ὥς χρῆ  
 λεαίνεσθαι<sup>1</sup> καὶ παρατίλλεσθαι καὶ πάσχειν καὶ  
 ποιεῖν ἐκεῖνα,—εἰ τούτων τις νυνὶ λεοντὴν περι  
 βαλομένος καὶ ῥόπαλον ἔχων βαδίζοι, τί οἶει  
 φανεῖσθαι<sup>2</sup> τοῖς ὁρώσιν, Ἡρακλέα εἶναι αὐτόν,  
 οὐκ, εἴ γε μὴ χύτραις λημῶντες τυγχάνοιεν  
 μυρία γὰρ ἐστὶ τὰ ἀντιμαρτυροῦντα τῷ σχήματι,  
 βᾶδισμα καὶ βλέμμα καὶ φωνὴ καὶ τράχηλος  
 ἐπικεκλασμένος καὶ ψιμύθιον καὶ μαστίχη καὶ  
 φῦκος, οἷς ὑμεῖς κοσμεῖσθε, καὶ ὅλως κατὰ τὴν  
 παροιμίαν, θᾶπτον ἂν πέντε ἐλέφαντας ὑπὸ μάλῃς  
 κρύφειας ἢ ἓνα κῖναιδον εἶτα ἢ λεοντῇ μὲν τὸν  
 τοιοῦτον οὐκ ἂν ἔκρυψεν, σὺ δ' οἶει λήσειν

<sup>1</sup> λεαίνεσθαι Markland μαίνεσθαι MSS

<sup>2</sup> φανεῖσθαι Cobet φαίνεσθαι MSS

## THE IGNORANT BOOK-COLLECTOR

a large collection, you think you will soon get all you want from him. But do you suppose, you rotter, that he is so steeped in mandragora as to hear that and yet not know how you pass your time during the day, what your drinking bouts are like, how you spend your nights, and in whose company? Do not you know that a monarch has many eyes and ears? And your doings are so conspicuous that even the blind and the deaf may know of them, for if you but speak, if you but bathe in public—or, if you choose, don't even do that—if your servants but bathe in public, do you not think that all your nocturnal arcana will be known at once? Answer me this question: if Bassus, that literary man who belonged to your following, or Battalus the flute player, or the cinaedus Hemitheon of Sybaris, who wrote those wonderful regulations for you, which say that you must use cosmetics and depilatories and so forth—if one of those fellows should to day walk about with a lion's skin on his back and a club in his hand, what do you suppose those who saw him would think? That he was Heracles? Not unless they were gravel-blind, for there are a thousand things in their appearance that would give the lie to their costume, the gait, the glance, the voice, the thin neck, the white lead and mastic and rouge that you beautify yourselves with, in short, to quote the proverb, it would be easier to conceal five elephants under your arm than a single cinaedus. Then if the lion's skin would not have hidden such as they, do you suppose that you will be undetected

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σκεπόμενος βιβλίῳ, ἀλλ' οὐ δυνατόν προδώσει γαρ σε καὶ ἀποκαλύψει τὰ ἄλλα ὑμῶν γνωρίσματα

21 Το δ' ὅλον ἀγνοεῖν μοι δοκεῖς ὅτι τὰς ἀγαθὰς ἐλπίδας οὐ τὰρὰ τῶν βιβλιοκατῆλων δεῖ ζητεῖν, ἀλλὰ παρ' αὐτοῦ καὶ τοῦ καθ' ἡμέραν βίου λαμβάνειν σὺ δ' οἶεσσι συνήγορον κοινὸν καὶ μαρτυρα εἶσεσθαί σοι τὸν Ἀττικὸν καὶ Καλλίνου τοὺς βιβλιογραφους, οὐκ, ἀλλ' ὁμοῦς τινας ἀνθρώπους ἐπιτρίψοντάς σε, ἣν οἱ θεοὶ εθέλωσι, καὶ πρὸς ἐσχατον πενίας συνελάσσοντας δέον ἔτι νῦν σωφρονήσαντα ἀποδόσθαι μὲν τινι τῶν πεπαιδευμένων τὰ βιβλία ταῦτα καὶ σὺν αὐτοῖς τὴν νεύκτιστον ταύτην οἰκίαν, ἀποδοῦναι δὲ τοῖς ἀνδραποδοκαπήλοισι μέρος γοῦν ἀπὸ πολλῶν τῶν ὀφειλομένων

22 Καὶ γὰρ κἀκεῖνα περὶ δυο ταῦτα δεινῶς ἐσπούδακας, βιβλίων τε τῶν πολυτελῶν κτήσιν καὶ μειρακίων τῶν ἐξώρων καὶ ἤδη καρτερῶν ὠνήν, καὶ τὸ πρᾶγμά σοι πάνυ σπουδάζεται καὶ θηρεύεται ἀδύνατον δὲ πένητα ὄντα πρὸς ἄμφω διαρκεῖν σκοπεῖ τοίνυν ὥς ἱερὸν χρῆμα συμβουλή ἀξιῶ γάρ σε ἀφέμενον τῶν μηδὲν προσηκόντων τὴν ἐτέραν νόσον θεραπεύειν καὶ τοὺς ὑπηρέτας ἐκείνους ὠνεῖσθαι, ὅπως μὴ ἐπιλειπόντων σε τῶν οἰκοθεν μεταστέλλοιό τινας τῶν ἐλευθέρων, οἷς ἀκίνδυνον ἀπελθοῦσιν, ἣν μὴ λάβωσιν ἅπαντα, ἐξαγορεῦσαι τὰ πραχθέντα ὑμῖν μετὰ τὸν πότον, οἷα καὶ πρῶην αἰσχιστα περὶ σοῦ διηγεῖτο ἐξεληθὼν ὁ πόρνος, ἔτι καὶ δῆγματα ἐπιδεικνύς ἀλλ' ἔγωγε καὶ μαρτυρας ἂν παρασχοίμην τοὺς τότε παροντας ὥς ἡγανάκτησα καὶ ὀλίγου πληγὰς

## THE IGNORANT BOOK-COLLECTOR

behind a book? Impossible the other earmarks of your sort will betray and reveal you

You are completely unaware, it seems to me, that good expectations are not to be sought from the booksellers but derived from one's self and one's daily life. Do you expect to find public advocates and character-witnesses in the scribes Atticus and Callinus? No you will find them heartless fellows, bent upon ruining you, if the gods so will it, and reducing you to the uttermost depths of poverty. Even now you ought to come to your senses, sell these books to some learned man, and your new house along with them, and then pay the slave dealers at least a part of the large sums you owe them.

For mark this, you have had a tremendous passion for two things, the acquisition of expensive books and the purchase of well-grown, vigorous slaves, and you are showing great zeal and persistence in the thing, but being poor, you cannot adequately manage both. See now what a precious thing advice is! I urge you to drop what does not concern you, cultivate your other weakness, and buy those menials of yours, so that your household may not be depleted and you may not for that reason have to send out for free men, who, if they do not get all they want, can safely go away and tell what you do after your wine. For instance, only the other day a vile fellow told a most disgraceful story about you when he came away, and even showed marks. I can prove by those who were there at the time that I was indignant and came near giving him a thrashing in my anger on your behalf,

- ἐνέτριψα αὐτῷ χαλεπαίνων ὑπὲρ σοῦ, καὶ μάλισθ' ὅτε καὶ ἄλλον ἐπεκαλέσατο μάρτυρα τῶν ὁμοίων καὶ ἄλλον ταῦτα καὶ λόγοις διηγουμένους πρὸς δη ταῦτα, ὦγαθέ, ταμιεύου τὰργύριον καὶ φύλαττε, ὥς οἱκοι καὶ κατὰ πολλὴν ἀσφάλειαν ταῦτα ποιεῖν καὶ πᾶσχειν ἔχης ὥστε μὲν γὰρ μηκέτι ἐργάζεσθαι τίς ἂν μετᾷπεισειέ σε, οὐδὲ γὰρ κύων
- 26 ἅπαξ παύσαιτ' ἂν σκυτοτραγεῖν μαθοῦσα τὸ δ' ἕτερον ῥάδιον, τὸ μηκέτι ὠνεῖσθαι βιβλία ἱκανῶς πεπαιδευσαι, ἅλις σοι τῆς σοφίας μόνον οὐκ ἐπ' ἄκρου τοῦ χεῖλους ἔχεις τὰ παλαιὰ πάντα πᾶσαν μὲν ἱστορίαν οἶσθα, πᾶσας δὲ λόγων τέχνας καὶ κάλλη αὐτῶν καὶ κακίας καὶ ὀνομάτων χρῆσιν τῶν Ἀττικῶν πάνσοφόν τι χρῆμα καὶ ἄκρον ἐν παιδείᾳ γεγένησαι διὰ τὸ πλῆθος τῶν βιβλίων κωλύει γὰρ οὐδὲν καμέ σοι ἐνδιατρίβειν, ἐπειδὴ χαίρεις ἐξαπατῶμενος
- 27 Ἡδέως δ' ἂν καὶ ἐροίμην σε, τὰ τοσαῦτα βιβλία ἔχων τί μάλιστα ἀναγιγνώσκεις αὐτῶν, τὰ Πλάτωνος, τὰ Ἀντισθέλους, τὰ Ἀρχιλόχου,<sup>1</sup> τὰ Ἰππωνακτος, ἣ τούτων μὲν υπερφρονεῖς, ῥήτορες δὲ μάλιστά σοι διὰ<sup>2</sup> χειρός, εἶπέ μοι, καὶ Αἰσχίνου τὸν κατὰ Τιμάρχου λόγον ἀναγιγνώσκεις, ἣ ἐκεῖνά γε πάντα οἶσθα καὶ γιγνώσκεις αὐτῶν ἕκαστον, τὸν δὲ Ἀριστοφάνην καὶ τὸν Εὐπολιν ὑποδέδυκας, αἰέγωνας καὶ τοὺς Βάπτας, τὸ δρᾶμα ὅλον, εἴτ' οὐδὲν σου τὰ κεῖ καθέκετο, οὐδ' ἡρυνθρίσας γνωρίσας αὐτά, τοῦτο γοῦν καὶ μάλιστα θαυμάσειεν ἂν τις, τίνα ποτὲ ψυχὴν<sup>3</sup> ἔχων ἄπτη

<sup>1</sup> Αρχιλόχου Guyet Αντιλόχου MSS<sup>2</sup> σοι δια Jacobitz σοι τούτων δια MSS<sup>3</sup> πότε ψυχὴν Gesner ἀπὸ ψυχῆς MDS



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especially when he called upon one after another to corroborate his evidence and they all told the same story. In view of this, my friend, husband and save your money so that you may be able to misconduct yourself at home in great security, for who could persuade you now to change your ways? When a dog has once learned to gnaw leather, he cannot stop.<sup>1</sup> The other way is easier, not to buy books any longer. You are well enough educated, you have learning to spare, you have all the works of antiquity almost at the tip of your tongue, you know not only all history but all the arts of literary composition, its merits and defects, and how to use an Attic vocabulary, your many books have made you wondrous wise, consummate in learning. There is no reason why I should not have my fun with you, since you like to be gulled!

As you have so many books, I should like to ask you what you like best to read? Plato? Antisthenes? Archilochus? Hipponax? Or do you scorn them and incline to occupy yourself with the orators? Tell me, do you read the speech of Aeschines against Timarchus? No doubt you know it all and understand everything in it, but have you dipped into Aristophanes and Eupolis? Have you read the *Baptae*, the whole play?<sup>2</sup> Then did it have no effect upon you, and did you not blush when you saw the point of it? Indeed, a man may well wonder above all what the state of your soul is when you

<sup>1</sup> Cf. Horace, *Satires*, II 5, 83

ut canis a corio nunquam absterrebitur uncto

<sup>2</sup> The *Baptae* of Eupolis appears to have been a satire upon the devotees of Cotys (Cotyto), a Thracian goddess worshipped with orgiastic rites

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τῶν βιβλίων, ὁποίαις αὐτὰ χερσὶν ἀνελίττεις  
 πότε δὲ ἀναγιγνώσκεις, μεθ' ἡμέραν, ἀλλ' οὐδεὶς  
 ἑώρακε τοῦτο ποιούντα ἀλλὰ νύκτωρ, πότερον  
 ἐπιτεταγμένος ἤδη ἐκείνοις ἢ πρὸ τῶν λόγων,  
 ἀλλὰ πρὸς Κότυος<sup>1</sup> μηκέτι μὴ τολμήσης τοιοῦτο  
 28 μηδέν, ἀφες δὲ τὰ βιβλία καὶ μόνα ἐργάζου τὰ  
 σαυτοῦ καίτοι ἐχρῆν μηκέτι μηδὲ ἐκεῖνα, αἰδε-  
 σθῆναι δὲ τὴν τοῦ Εὐριπίδου Φαίδραν καὶ ὑπὲρ  
 τῶν γυναικῶν ἀγανακτοῦσαν καὶ λέγουσαν,

οὐδὲ σκοτον φρίσσουνσι τον συνεργάτην  
 τέρεμνά τ' οἴκων μὴ ποτε φθογγὴν ἀφῆ

εἰ δὲ πάντως ἐμμένειν τῇ ὁμοίᾳ νόσω διέγνωσται,  
 ἴθι, ὦνοῦ μὲν βιβλία καὶ οἴκοι κατακλείσας ἔχε  
 καὶ καρποῦ τὴν δόξαν τῶν κτημάτων ἱκανόν σοι  
 καὶ τοῦτο προσωψῇ δὲ μηδέποτε μηδὲ ἀναγνῶς  
 μηδὲ ὑπαγάγῃς τῇ γλώττῃ παλαιῶν ἀνδρῶν  
 λόγους καὶ ποιήματα μηδὲν δεινόν σε εἰργασμένα

Οἶδα ὡς μάτην ταῦτά μοι λελήρηται καὶ κατὰ  
 τὴν παροιμίαν λίθιοπα σμήχειν ἐπιχειρῶ σὺ  
 γὰρ ὠνήσῃ καὶ χρῆσῃ εἰς οὐδὲν καὶ καταγελα-  
 σθήσῃ πρὸς τῶν πεπαιδευμένων, οἷς ὑπόχρη  
 ὠφελεῖσθαι οὐκ ἐκ τοῦ καλλοῦς τῶν βιβλίων οὐδ'  
 ἐκ τῆς πολυτελείας αὐτῶν, ἀλλ' ἐκ τῆς φωνῆς καὶ  
 29 τῆς γνῶμης τῶν γεγραφότων σὺ δὲ οἶεθε θερα-  
 πευσῇ τὴν ὑπαιδευσίαν καὶ ἐπικαλύψειν τῇ δόξῃ  
 ταύτῃ καὶ ἐκπληξῇ τῷ πλήθει τῶν βιβλίων, οὐκ  
 εἰδὼς ὅτι καὶ οἱ ἁμαθέστατοι τῶν ἱατρῶν τὸ αὐτὸ  
 σοὶ ποιοῦσιν, ἐλεφαντίνους νάρθηκας καὶ σικύας  
 ἀργυρᾶς ποιοῦμενοι καὶ σμίλας χρυσοκολλήτους  
 ὁπότεν δὲ καὶ χρήσασθαι τούτοις δέη, οἱ μὲν

<sup>1</sup> πρὸς Κότυος Buirmeister πρὸς σκότους MSS

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lay hold of your books, and of your hands when you open them. When do you do your reading? In the day-time? Nobody ever saw you doing it. At night, then. When you have already given instructions to your henchmen, or before you have talked with them? Come, in the name of Cotys, never again dare to do such a thing. Leave the books alone and attend to your own affairs exclusively. Yet you ought not to do that, either, you ought to be put to shame by Phædria in Euripides, who is indignant at women and says

“I they shudder not at their accomplices, night,  
Not chamber-walls, for fear they find a voice”<sup>1</sup>

But if you have made up your mind to cleave to the same infirmity at all costs, go ahead—buy books, keep them at home under lock and key, and enjoy the fame of your treasures—that is enough for you. But never lay hands on them or read them or sully with your tongue the prose and poetry of the ancients, that has done you no harm.

I know that in all this I am wasting words, and, as the proverb has it, trying to scrub an Ethiop white. You will buy them and make no use of them and get yourself laughed at by men of learning who are satisfied with the gain that they derive, not from the beauty of books or their expensiveness, but from the language and thought of their author. You expect to palliate and conceal your ignorance by getting a reputation for this, and to daze people by the number of your books, unaware that you are doing the same as the most ignorant physicians, who get themselves ivory pill-boxes and silver cupping-glasses and gold inlaid scalpels, when the time comes to use

<sup>1</sup> *Hippolytus* 417 f

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οἷδὲ ὅπως χρὴ μεταχειρίσασθαι αὐτὰ ἴσασιν  
 παρελθὼν δέ τις εἰς το μέσον τῶν μεμαθηκότων  
 φλεβοτομον εὖ μάλα ἠκονημενον ἔχων ἰοῦ τάλλα  
 μεστὸν ἀπηλλαξε τῆς ὀδύνης τὸν νοσοῦντα ἵνα  
 δὲ καὶ γελοιοτέρῳ τινὶ τὰ σὰ εἰκάσω, τοὺς κουρέας  
 τούτους ἐπίσκεψαι, καὶ ὄψει τοὺς μὲν τεχνίτας  
 αὐτῶν ξυρὸν καὶ μαχαιρίδας καὶ κάτοπτρον σύμ-  
 μετρον ἔχοντας, τοὺς δὲ ἀμαθεῖς καὶ ἰδιώτας  
 πλήθος μαχαιρίδων προτιθέντας καὶ κάτοπτρα  
 μεγάλα, οὐ μὴν λήσειν γε διὰ ταῦτα οὐδὲν εἰδότας  
 ἀλλὰ τὸ γελοιοτάτον ἐκεῖνο πάσχουσιν, ὅτι κεί-  
 ρονται μὲν οἱ πολλοὶ παρὰ τοῖς γείτοσιν αὐτῶν,  
 πρὸς δὲ τὰ ἐκείνων κυτοπτρα προσελθόντες τὰς  
 30 κόμας εὐθετίζουσιν καὶ σὺ τοίνυν ἄλλω μὲν  
 δεηθέντι χρήσειας ἂν τὰ βιβλία, χρήσασθαι δὲ  
 αὐτὸς οὐκ ἂν δύναιο καίτοι οὐδὲ ἔχρησάς τινι  
 βιβλίον πώποτε, ἀλλὰ τὸ τῆς κυνὸς ποιεῖς τῆς ἐν  
 τῇ φατνῇ κατακειμένης, ἣ οὔτε αὐτὴ τῶν κριθῶν  
 ἐσθίει οὔτε τῷ ἵππῳ δυναμένῳ φαγεῖν επιτρέπει  
 Γαῦτα τό γε νῦν εἶναι ὑπὲρ μόνων τῶν βιβλίων  
 παρρησιαζομαι πρὸς σέ, περὶ δὲ τῶν ἄλλων ὅσα  
 καταπτυστα καὶ ἐπονειδιστα ποιεῖς, αὐθις ἀκούση  
 πολλάκις

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them, however, they do not know how to handle them, but someone who has studied his profession comes upon the scene with a knife that is thoroughly sharp, though covered with rust, and frees the patient from his pain. But let me compare your case with something still more comical. Consider the barbers and you will observe that the master-craftsmen among them have only a razor and a pair of shears and a suitable mirror, while the unskilled, imitatorish fellows put on view a multitude of shears and huge mirrors, but for all that, they cannot keep their ignorance from being found out. In fact, what happens to them is as comical as can be—people have their hair cut next door and then go to their mirrors to brush it. So it is with you: you might, to be sure, lend your books to someone else who wants them, but you cannot use them yourself. But you never lent a book to anyone, you act like the dog in the manger, who neither eats the grain herself nor lets the horse eat it, who can

I give myself the liberty of saying this much to you for the present, just about your books, about your other detestable and ignominious conduct you shall often be told in future



## THE DREAM, OR LUCIAN'S CAREER

The *Dream* contains no hint that a lecture is to follow it, but its brevity, its structure—a parable followed by its application—and the intimacy of its tone show that it is an introduction similar to *Dionysus* and *Ambac*. Read certainly in Syria, and almost certainly in Lucian's native city of Samosata, it would seem to have been composed on his first return to Syria, after the visit to Gaul that made him rich and famous—probably not long after it for his return home is quite likely to have come soon after his departure from Gaul. It reads, too, as if it were written in the first flush of success, before his fortieth year.

Since it gives us a glimpse of his early history, and professes to tell us how he chose his career, it makes a good introduction to his works. For that reason it was put first in the early editions, and has found a place in a great many school readers, so that none of his writings is better known.

The amount of autobiography in it is not great. Lucian names no names, which might have given us valuable information as to his race and he says nothing about his father except that he was not well off in the world. That his mother's father and brothers were sculptors, that he evinced his inheritance of the gift by his cleverness in modelling, and that he was therefore apprenticed to his uncle to learn the trade—all this is inherently probable, and interesting because it accounts for the seeing eye that made his pen pictures so realistic. As to the dream, and his deliberate choice of a literary career on account of it, that is surely fiction. From what he does not say here from what Oratory lets drop in the *Double Indictment*—that she found him wandering up and down Ionia, all but wearing native garb—we may guess that distaste for the sculptor's trade led him to run away from home without any very definite notion where he was going or what he should do, and that the dream, plainly inspired less by a thrashing than by the famous allegory of the sophist Prodicus, *Heracles at the Crossways* (Xenophon, *Memorabilia* 2, 1, 21), came to him in later years, while he meditated what he should say to those at home upon his return to them.

ΠΕΡΙ ΤΟΥ ΕΝΤΙΝΙΟΥ  
ΗΤΟΙ  
ΒΙΟΣ ΛΟΥΚΙΑΝΟΥ

- 1 Ἄρτι μὲν ἐπεπαύμην εἰς τὰ διδασκαλεῖα φοιτῶν ἤδη τὴν ἡλικίαν πρόσηβος ὢν, ὁ δὲ πατὴρ ἐσκοπεῖτο μετὰ τῶν φίλων ὅ τι καὶ διδάξαιτό με τοῖς πλείστοις οὖν ἔδοξεν παιδεῖα μὲν καὶ πόνου πολλοῦ καὶ χρόνου μακροῦ καὶ δαπάνης οὐ μικρᾶς καὶ τύχης δεῖσθαι λαμπρᾶς, τὰ δ' ἡμέτερα μικρά τε εἶναι καὶ ταχεῖάν τινα τὴν ἐπικουρίαν ἀπαιτεῖν εἰ δε τινα τέχνην τῶν βαναύσων τούτων ἐκμάθοιμι, το μὲν πρῶτον εὐθύς ἂν αὐτὸς ἔχειν τὰ ἀρκούντα παρὰ τῆς τέχνης καὶ μηκέτ' οἰκόσιτος εἶναι τηλικούτος ὢν, οὐκ εἰς μακρὰν δὲ καὶ τὸν πατέρα εὐφρανεῖν ἀποφέρων αἰετὶ τὸ γιγνόμενον
- 2 Δευτέρως οὖν σκέψεως ἀρχὴ προϋτέθη, τίς ἀρίστη τῶν τεχνῶν καὶ ράστη ἐκμαθεῖν καὶ ἀνδρὶ ἐλευθέρῳ πρέπουσα καὶ προχειροὶ ἔχουσα τὴν χορηγίαν καὶ διαρκῆ τὸν πορον ἄλλου τοίνυν ἄλλην ἐπαινοῦντος, ὥς ἐκαστος γνώμης ἢ ἐμπειρίας εἶχεν, ὁ πατὴρ εἰς τὸν θεῖον ἀπιδῶν,—παρῆν γάρ ὁ πρὸς μητρὸς θεῖος, ἄριστος ἐρμογλύφος εἶναι δοκῶν<sup>1</sup>—‘Οὐ θέμις,’ εἶπεν, “ ἄλλην τέχνην

Available in photographs FNZ

<sup>1</sup> MSS add καὶ (not in γ) λιθοξοός ἐν τοῖς μάλιστα ευδοκίμοις excised by Schmieder Cf 7



## THE DREAM OR LUCIAN'S CAREER

No sooner had I left off school, being then well on in my teens, than my father and his friends began to discuss what he should have me taught next. Most of them thought that higher education required great labour, much time, considerable expense, and conspicuous social position, while our circumstances were but moderate and demanded speedy relief, but that if I were to learn one of the handicrafts, in the first place I myself would immediately receive my support from the trade instead of continuing to share the family table at my age, besides, at no distant day I would delight my father by bringing home my earnings regularly.

The next topic for discussion was opened by raising the question, which of the trades was best, easiest to learn, suitable for a man of free birth, required an outfit that was easy to come by, and offered an income that was sufficient. Each praised a different trade, according to his own judgement or experience, but my father looked at my uncle (for among the company was my uncle on my mother's side, who had the reputation of being an excellent sculptor) and said "It isn't right that any other

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ἐπικρατεῖν σοῦ παρόντος, ἀλλὰ τοῦτον ἄγε"—  
 δείξας ἐμέ—"δίδασκε παραλαβὼν λίθων ἐργάτην  
 ἀγαθὸν εἶναι καὶ συναρμοστήν καὶ ἔρμογλυφέα  
 δύναται γὰρ καὶ τοῦτο, φύσεώς γε, ὡς οἶσθα, ἔχων  
 δεξιῶς" ἔτεκμαίρετο δὲ ταῖς ἐκ τοῦ κηροῦ παι-  
 διαῖς ὅποτε γὰρ ἀφεθείην ὑπὸ τῶν διδασκάλων,  
 ἀποξέων ἂν τὸν κηρὸν ἢ βόας ἢ ἵππους ἢ καὶ νῆ  
 Δί' ἀνθρώπους ἀνέπλαττον, εἰκότας,<sup>1</sup> ὡς ἐδόκουν  
 τῷ πατρὶ ἐφ' οἷς παρὰ μὲν τῶν διδασκάλων  
 πληγὰς ἐλάμβανον, τότε δὲ ἔπαινος εἰς τὴν  
 εὐφύιαν καὶ ταῦτα ἦν, καὶ χρηστὰς εἶχον ἐπ'  
 ἐμοὶ τὰς ἐλπίδας ὡς ἐν βραχεὶ μαθήσομαι τὴν  
 τέχνην, ἀπ' ἐκείνης γε τῆς πλαστικῆς

- 3 "Ἄμα τε οὖν ἐπιτήδειος ἐδόκει ἡμέρα τέχνης  
 ἐναρχεσθαι, καὶ γὰρ παρεδεδόμην τῷ θεῷ μὰ τὸν  
 Δι' οὐ σφόδρα τῷ πραγματι ἀχθόμενος, ἀλλὰ μοι  
 καὶ παιδιὰν τινα οὐκ ἀτερπῆ ἐδόκει ἔχειν καὶ  
 πρὸς τοὺς ἡλικιώτας ἐπιδείξιν, εἰ φαινοίμην θεοὺς  
 τε γλύφων καὶ ἀγαλμάτια μικρά τινα κατασκευά-  
 ζων ἐμαυτῷ τε καὶ κεινοῖς οἷς προηρούμην καὶ  
 τό γε πρῶτον ἐκεῖνο καὶ σύνηθες τοῖς ἀρχομένοις  
 ἐγίγνετο ἐγκοπεα γὰρ τινα μοι δοὺς ὁ θεῖος  
 ἐκέλευσεν ἡρέμα καθικέσθαι πλακὸς ἐν μέσῳ  
 κειμένης, ἐπειπὼν τὸ κοινόν "ἀρχὴ δέ τοι ἡμισυ  
 παντός, σκληρότερον δὲ κατενεγκόντος ὑπ' ἀπει-  
 ρίας κατεωγῇ μὲν ἢ πλάξ, ὁ δὲ ἀγανακτήσας  
 σκυταλὴν τιὰ πλησίον κειμένην λαβὼν οὐ πρᾶως  
 οὐδὲ προτρεπτικῶς μου κατήρξατο, ὥστε δάκρυά  
 μοι τὰ προοίμια τῆς τέχνης

- 4 Ἀποδρὰς οὖν ἐκείθεν ἐπὶ τὴν οἰκίαν ἀφικνούμαι  
 συνεχὲς ἀναλύζων καὶ δακρύων τοὺς ὀφθαλμοὺς

<sup>1</sup> εἰκότας Naber εἰκότως MSS

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trade should have the preference while you are by. Come take this lad in hand—with a gesture toward me—"and teach him to be a good stone-cutter, mason, and sculptor, for he is capable of it, since, as you know, he has a natural gift for it. He drew this inference from the way in which I had played with wax, for whenever my teachers dismissed me I would scrape the wax from my tablets and model cattle or horses or even men, and they were true to life, my father thought. I used to get thrashings from my teachers on account of them, but at that time they brought me praise for my cleverness, and good hopes were entertained of me, on the ground that I would soon learn the trade, to judge from that modelling.

So, as soon as it seemed to be a suitable day to begin a trade, I was turned over to my uncle, and I was not greatly displeased with the arrangement, I assure you, on the contrary, I thought it involved interesting play of a sort, and a chance to show off to my schoolmates if I should turn out to be carving gods and fashioning little figures for myself and for those I liked best. Then came the first step and the usual experience of beginners. My uncle gave me a chisel and told me to strike a light blow on a slab that lay at hand, adding the trite quotation "Well begun, half done." But in my inexperience I struck too hard, the slab broke, and in a gust of anger he seized a stick that lay close by and put me through an initiation of no gentle or encouraging sort, so that tears were the overtune to my apprenticeship.

I ran away from the place and came home sobbing continuously, with my eyes abrim with tears. I told

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ὑποπλεως, καὶ διηγοῦμαι τὴν σκυτάλην καὶ τοὺς μωλωπας ἐδείκνουν, καὶ κατηγόρουν πολλήν τινα ὀμότητα, προσθεὶς ὅτι ὑπὸ φθόνου ταῦτα ἔδρασε, μὴ αὐτὸν ὑπερβάλλωμαι κατὰ τὴν τέχνην ἀνακτῆσαμένης δὲ τῆς μητρὸς καὶ πολλὰ τῷ ἀδελφῷ λοιδορησαμένης, ἐπεὶ νῦξ ἐπῆλθεν κατεδαρθον ἐτι ἔνδακρυς καὶ τὴν σκυτάλην<sup>1</sup> ἐννοῶν

- 5 Μεχρι μὲν δὴ τούτων γελάσιμα καὶ μεираκιώδη τὰ εἰρημένα τὰ μετὰ ταῦτα δὲ οὐκέτι εὐκαταφρόνητα, ὦ ἄνδρες, ἀκούσεσθε, ἀλλὰ καὶ παννυφιληκῶν ἀκροατῶν δεόμενα ἵνα γὰρ καθ' Ὀμηρον εἴπω,

θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος  
ἀμβροσίην διὰ νύκτα,

ἐναργῆς οὕτως ὥστε μηδεν ἀπολείπεσθαι τῆς ἀληθείας ἔτι γοῦν καὶ μετὰ τοσοῦτον χρόνον τά τε σχήματά μοι τῶν φανέντων ἐν τοῖς ὀφθαλμοῖς παραμένει καὶ ἡ φωνὴ τῶν ἀκουσθέντων ἐναυλος οὕτω σαφῆ πάντα ἦν

- 6 Δύο γυναῖκες λαβόμεναι ταῖν χεροῖν εἰλκόν με πρὸς ἑαυτὴν ἑκατέρα μάλα βίαιως καὶ καρτερώς μικροῦ γοῦν με διεσπασαντο πρὸς ἀλλήλας φιλοτιμούμεναι καὶ γὰρ καὶ ἄρτι μὲν ἂν ἡ ἑτέρα ἐπεκρατεῖ καὶ παρὰ μικρὸν ὅλον εἶχέ με, ἄρτι δ' ἂν αὐτὴς ὑπὸ τῆς ἐτέρας εἰχόμεν ἑβόων δὲ πρὸς ἀλλήλας ἑκατέρα, ἡ μὲν ὡς αὐτῆς ὄντα με κεκτῆσθαι βουλοῖτο, ἡ δὲ ὡς ματην τῶν ἄλλοτρίων ἀντιποιοῖτο ἦν δὲ ἡ μὲν ἐργατικὴ καὶ ἀνδρική καὶ αὐχμηρὰ τὴν κόμην, τῷ χεῖρε τύλων ἀνάπλεως, διεζωσμένη τὴν ἐσθῆτα, τιτάνου

<sup>1</sup> σκυτάλην Steigerthal νύκτα ὅλην MSS

## THE DREAM, OR LUCIAN'S CAREER

about the stick, showed the welts and charged my uncle with great cruelty, adding that he did it out of jealousy, for fear that I should get ahead of him in his trade. My mother comforted me and roundly abused her brother, but when night came on, I fell asleep, still tearful and thinking of the stick.

Up to this point my story has been humorous and childish, but what you shall hear next, gentlemen, is not to be made light of, it deserves a very receptive audience. The fact is that, to use the words of Homer,

"a god-sent vision appeared unto me in my slumber  
Out of immortal night,"<sup>1</sup>

so vivid as not to fall short of reality in any way. Indeed, even after all this time, the figures that I saw continue to abide in my eyes and the words that I heard in my ears, so plain was it all.

Two women, taking me by the hands, were each trying to drag me toward herself with might and main, in fact, they nearly pulled me to pieces in their rivalry. Now one of them would get the better of it and almost have me altogether, and now I would be in the hands of the other. They shouted at each other, too, one of them saying, "He is mine, and you want to get him!" and the other "It is no good your claiming what belongs to someone else." One was like a workman, masculine, with unkempt hair, hands full of callous places, clothing tucked up, and a heavy layer of

<sup>1</sup> *Iliad* 2, 56

καταγέμουσα, οἷος ἦν ὁ θεῖος ὁπότε ξέοι τοὺς λίθους ἢ ἑτέρα δὲ μάλα εὐπρόσωπος καὶ τὸ σχῆμα εὐπρεπὴς καὶ κόσμιος τὴν ἀναβολὴν

Τέλος δ' οὖν ἐφιασί μοι δικάζειν ὁποτέρᾳ βουλοίμην συνεῖναι αὐτῶν προτέρα δὲ ἢ σκληρὰ ἐκείνη καὶ ἀνδρώδης ἔλεξεν

Ἦ “Ἐγώ, φίλε παῖ, Ἑρμογλυφικὴ τέχνη εἰμί, ἣν χθες ἤρξω μαυθάνειν, οἰκεία τέ σοι καὶ συγγενὴς οἴκοθεν <sup>1</sup> ὃ τε γὰρ παππος σου”—εἰποῦσα τούνομα τοῦ μητροτάτορος—“λιθοξόος ἦν καὶ τὸ θεῖον ἀμφοτέρω καὶ μάλα εὐδοκιμεῖτον δι’ ἡμᾶς εἰ δ’ ἐθέλεις λήρων μεν καὶ φληναφῶν τῶν παρὰ ταύτης ἀπέχεσθαι,”—δείξασα τὴν ἑτέραν—“ἐπεσθαι δὲ καὶ σνιοικεῖν ἐμοί, πρῶτα μὲν θρέψη γεννικῶς καὶ τοὺς ὧμους ἔξεις καρτερούς, φθόνου δὲ παντὸς ἀλλότριος ἔση καὶ οὐποτε ἀπει ἐπὶ τὴν ἀλλοδαπὴν, τὴν πατρίδα καὶ τοὺς οἰκείους καταλιπὼν, οὐδὲ ἐπὶ λόγοις <sup>2</sup> ἐπαινέσονται σε παῖτερ,

“Μὴ μυσαχθῆς δὲ τοῦ σχήματος’ τὸ εὐτελὲς μηδὲ τῆς ἐσθιῆος, το πιναρὸν ἀπὸ γὰρ τοιούτων ὀρμωμένος καὶ Φειδίας, ἐκεῖνος ἐδειξε τὸν Δία καὶ Πολυκλείτος τὴν Ἥραν εἰργάσατο καὶ Μύρων ἐπῆρθη καὶ Πραξιτέλης ἐθαυμάσθη προσκυνοῦνται γοῦν οὗτοι μετὰ τῶν θεῶν εἰ δὴ τούτων εἰς γενοιο, πῶς μὲν οὐ κλεινὸς αὐτὸς παρὰ πᾶσιν ἀνθρώποις, ἔση,<sup>3</sup> ζηλωτὸν δὲ καὶ τὸν πατέρα

<sup>1</sup> μητρόθεν Fritzsche as in *Torai* 51

<sup>2</sup> Lacuna noted by Boudelot At least ἀλλ ἐπ ἔργοις is necessary

<sup>3</sup> σχήματος Bekker σωματος MSS

<sup>4</sup> ἔση Dindorf γενοιο MSS

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marble dust upon her, just as my uncle looked when he cut stone. The other, however, was very fair of face, dignified in her appearance, and nice in her dress.

At length they allowed me to decide which of them I wanted to be with. The first to state her case was the hard favoured, masculine one.

"Dear boy, I am the trade of Sculpture which you began to learn yesterday, of kin to you and related by descent, for your grandfather '—and she gave the name of my mother's father—"was a sculptor, and so are both your uncles, who are very famous through me. If you are willing to keep clear of this woman's silly nonsense—with a gesture toward the other—"and to come and live with me, you will be generously kept and will have powerful shoulders, and you will be a stranger to jealousy of any sort, besides you will never go abroad, leaving your native country and your kinsfolk, and it will not be for mere words, either, that everyone will praise you.

"Do not be disgusted at my humble figure and my soiled clothing, for this is the way in which Phidias began, who revealed Zeus, and Polycleitus, who made Hera, Myron, whom men praise, and Praxiteles, at whom they marvel. Indeed, these men receive homage second only to the gods. If you become one of them, will you not yourself be famous in the sight of all mankind, make your

## THE WORKS OF IUCIAN

ἀποδείξεις, περίβλεπτον δὲ ἀποφανεῖς καὶ τὴν πατρίδα,”

Ταῦτα καὶ ἔτι τούτων πλείονα διαπταίονσα καὶ βαρβαρίζουσα πάμπολλα εἶπεν ἡ Τέχνη, μάλα δὲ σπουδῇ συνείρουσα καὶ πείθειν με πειρωμένη ἀλλ’ οὐκέτι μέμνημαι τὰ πλείιστα γὰρ ἤδη μου τὴν μνήμην διέφυγεν

Ἐπεὶ δ’ οὖν ἐπαύσατο, ἄρχεται ἡ ἑτέρα ᾧδὲ πως

- 9 “Ἐγὼ δέ, ὦ τέκνον, Παιδεία εἰμὶ ἤδη συνήθης σοι καὶ γνωρίμη, εἰ καὶ μηδέπω εἰς τέλος μου πετεῖρασαι ἡλίκᾳ μὲν οὖν τὰ ἀγαθὰ ποριῇ λιθοξυος γενομενος, αὐτὴ προεῖρηκεν οὐδὲν γὰρ ὅτι μὴ ἐργάτης ἐσθ’ ὅτι τῷ σωματι πονῶν κἂν τούτῳ -νυ αἰτᾶσαι ἐλπίδα τοῦ βίου τεθειμένος, ἀφανὴς μὲν αὐτὸς ὢν, ὀλίγα καὶ ἀγεῖν ἡ λαμβάνων, ταπεινὸς τὴν γνῶμην, εὐτελεὲς δὲ τὴν πρόοδον, οὔτε φίλοις ἐπιδικασίμος οὔτε ἐχθροῖς φοβερὸς οὔτε τοῖς πολίταις ζηλωτός, ἀλλ’ αὐτὸ μόνον ἐργατὴς καὶ τῶν ἐκ τοῦ πολλοῦ δήμου εἰς, αἰὲν τὸν τρουχόντα ὑποπτήσσω καὶ τὸν λέγειν δυνάμενοι θεραπεύων, λαγὼ βίον ζῶν καὶ τοῦ κρείττονος ἐρμαιον ὢν εἰ δὲ καὶ Φειδίας ἢ Πολύκλειτος γένοιτο καὶ πολλὰ θαυμαστὰ ἐξεργάσαιτο τὴν μὲν τέχνην ἀπαντες ἐπαινέσονται, οὐκ ἐστὶ δὲ οὐδὲς τῶν ἰδόντων, εἰ νοῦν ἔχοι, εὖξαιτ’ ἂν σοὶ ὁμοίος γενέσθαι οἷός γάρ ἂν ἦς, βάνυστος καὶ χειρῶναξ καὶ ἀποχειροβίωτος νομισθήσῃ
- 10 “Ἦν δ’ ἐμοὶ<sup>1</sup> πείθη, πρῶτον μὲν σοι πολλὰ ἐπιδείξω παλαιῶν ἀνδρῶν ἔργα καὶ πράξεις θαυ-

<sup>1</sup> δ ἐμοὶ Lehmann δε μοι MSS



## THE DREAM, OR LUCIAN'S CAREER

father envied, and cause your native land to be admired?

Sculpture said all this, and even more than this, with a great deal of stumbling and bad grammar, talking very hurriedly and trying to convince me. I do not remember it all, however, for most of it has escaped my memory by this time.

When she stopped, the other began after this fashion:

“My child, I am Education, with whom you are already acquainted and familiar, even if you have not yet completed your experience of me. What it shall profit you to become a sculptor, this woman has told you, you will be nothing but a labourer, toiling with your body and putting in it your entire hope of a livelihood, personally inconspicuous, getting meagre and illiberal returns, humble witted, an insignificant figure in public, neither sought by your friends nor feared by your enemies nor envied by your fellow-citizens—nothing but just a labourer, one of the swarming rabble, ever cringing to the man above you and courting the man who can use his tongue, leading a hare's life, and counting as a godsend to anyone stronger. Even if you should become a Phidias or a Polycleitus and should create many marvellous works, everyone would praise your craftsmanship, to be sure, but none of those who saw you, if he were sensible, would pray to be like you, for no matter what you might be, you would be considered a mechanic, a man who has naught but his hands, a man who lives by his hands.

“If you follow my advice, first of all I shall show you many works of men of old, tell you their

μαστὰς καὶ λόγους αὐτῶν ἀπαγγελῶ, καὶ πάντων ὥς εἰπεῖν ἔμπειρον ἀποφανῶ, καὶ τὴν ψυχὴν, ὅπερ σοι κυριώτατόν ἐστι, κατακοσμήσω πολλοῖς καὶ ἀγαθοῖς κοσμήμασι—σωφροσύνη, δικαιοσύνη, εὐσεβεία, πραότης, ἐπιεικεία, συνέσει, καρτερίᾳ, τῷ τῶν καλῶν ἔρωτι, τῇ πρὸς τὰ σεμνότατα ὁρμῇ ταῦτα γὰρ ἐστὶν ὁ τῆς ψυχῆς ἀκήρατος ὡς ἀληθῶς κόσμος λήσει δέ σε οὔτε παλαιὸν οὐδὲν οὔτε νῦν γενέσθαι δέον, ἀλλὰ καὶ τὰ μέλλοντα προόψει μετ' ἐμοῦ, καὶ ὅλως ἅπαντα ὅποσα ἐστί, τα τε θεῖα τὰ τ' ἀνθρώπινα, οὐκ εἰς μακράν σε διδάξομαι

- 11 “Καὶ ὁ νῦν πένης ὁ τοῦ δεινός, ὁ βουλευσάμενός τι περὶ ἀγεννοῦς οὕτω τέχνης, μετ' ὀλίγον ἅπασιν ζηλωτὸς καὶ ἐπίφθονος ἔσῃ, τιμώμενος καὶ ἐπαινούμενος καὶ ἐπὶ τοῖς ἀρίστοις εὐδοκιμῶν καὶ ὑπὸ τῶν γένει καὶ πλούτῳ προὔχοντων ἀποβλεπόμενος, ἐσθῆτα μὲν τοιαύτην ἀμπεχόμενος,—δείξασα τὴν ἑαυτῆς παννὴν δὲ λαμπρὰν ἐφόρει—“ἀρχῆς δὲ καὶ προεδρίας ἀξιούμενος κἂν που ἀποδημῆς, οὐδ' ἐπὶ τῆς ἀλλοδαπῆς ἀγνῶς οὐδ' ἀφανὴς ἔσῃ τοιαυτὰ σοι περιθήσω τὰ γνωρίσματα ὥστε τῶν ὁρώντων ἕκαστος τὸν πλησίον κινήσας δείξει σε τῷ δακτύλῳ, ‘Οὗτος ἐκεῖνος’
- 12 λέγων ἂν δέ τι σπουδῆς ἄξιον ἢ τοὺς φίλους ἢ καὶ τὴν πόλιν ὅλην καταλαμβάνῃ, εἰς σὲ πάντες ἀποβλέψονται κἂν ποῦ τι λέγων τύχης, κεχηνοτες οἱ πολλοὶ ἀκούσονται, θαυμάζοντες καὶ εὐδαιμονίζοντές σε τῆς δυνάμεως τῶν λόγων καὶ τὸν πατέρα τῆς εὐποτίας<sup>1</sup> ὃ δὲ λέγουσιν, ὡς ἄρα καὶ ἀθάνατοι γίγνονται τινες ἐξ ἀνθρώπων,

<sup>1</sup> εὐπαιδίας Ψ<sup>ο</sup> (conjectural) and Hemsterhuys

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wondrous deeds and words, and make you conversant with almost all knowledge, and I shall ornament your soul, which concerns you most, with many noble adornments—temperance, justice, piety, kindness, reasonableness, understanding, steadfastness, love of all that is beautiful, aidous towards all that is sublime for these are the truly flawless jewels of the soul. Nothing that came to pass of old will escape you and nothing that must now come to pass may you will even foresee the future with me. In a word I shall speedily teach you everything that there is whether it pertains to the gods or to man.

“You who are now the begguly son of a nobody, who have entertained some thought of so illiberal a trade, will after a little inspire envy and jealousy in all men, for you will be honoured and lauded, you will be held in great esteem for the highest qualities and admired by men preeminent in lineage and in wealth, you will wear clothing such as this—she pointed to her own, and she was very splendidly dressed—and will be deemed worthy of office and precedence. If ever you go abroad even on foreign soil you will not be unknown or inconspicuous, for I will attach to you such marks of identification that everyone who sees you will nudge his neighbour and point you out with his finger, saying, ‘There he is!’ If anything of grave import befalls your friends or even the entire city, all will turn their eyes upon you, and if at any time you chance to make a speech, the crowd will listen open-mouthed, marveling and felicitating you upon your eloquence and your father upon his good fortune. They say that some men become immortal. I shall bring this to pass

ταῦτό σοι περιποιήσω καὶ γὰρ ἦν αὐτὸς ἐκ τοῦ βίου ἀπέλθης, οὐποτε παύση συνὼν τοῖς πεπαιδευμένοις καὶ προσομιλῶν τοῖς ἀρίστοις ὁρᾷς τὸν Δημοσθένην ἐκεῖνον, τίνος υἱὸν ὄντα ἐγὼ ἠλίκον ἐποίησα ὁρᾷς τον Αἰσχίνην, ὡς τυμπανιστρίας υἱὸς ἦν, ἀλλ' ὅμως<sup>1</sup> αὐτὸν δι' ἐμέ Φίλιππος ἐθεράπευεν ὁ δὲ Σωκράτης καὶ αὐτὸς ὑπὸ τῇ Ἑρμογλυφικῇ ταύτῃ τραφεῖς, ἐπειδὴ τάχιστα συνήκεν τοῦ κρείττονος καὶ δραπετευσας παρ' αὐτῆς ἡντομόλησεν ὡς ἐμέ, ἀκούεις ὡς παρὰ πάντων ἀδεται

- 13 “Ἀφείς δὲ αὐτοὺς τηλικούτους καὶ τοιούτους ἄνδρας καὶ πράξεις λαμπρὰς καὶ λόγους σεμνοὺς καὶ σχῆμα εὐπρεπὲς καὶ τιμὴν καὶ δόξαν καὶ ἔπαινον καὶ προεδρίας καὶ δύναμιν καὶ ἀρχὰς καὶ τὸ ἐπὶ λόγοις εὐδοκιμεῖν καὶ τὸ ἐπὶ συνέσει εὐδαιμονίζεσθαι, χιτώνιον τι πιναρὸν ἐνδύση καὶ σχῆμα δουλοπρεπὲς ἀναλήψῃ καὶ μοχλία καὶ γλυφεῖα καὶ κοπέας καὶ κολαπτήρας ἐν ταῖν χεροῖν ἔξεις κάτω νενευκῶς εἰς το ἔργον, χαμαιπετῆς καὶ χαμαίζηλος καὶ πάντα τρόπον ταπεινός, ἀνακύπτων δὲ οὐδέποτε οὐδὲ ἀνδρώδες οὐδὲ ἐλεύθερον οὐδὲν ἐπινοῶν, ἀλλὰ τὰ μὲν ἔργα ὅπως εὐρυθμα καὶ εὐσχήμονα ἔσται σοι προνοῶν, ὅπως δὲ αὐτὸς εὐρυθμός τε καὶ κόσμιος ἔσῃ, ἥκιστα πεφροντικῶς, ἀλλ' ἀτιμότερον ποιῶν σεαυτὸν λίθων”

- 14 Ταῦτα ἔτι λεγούσης αὐτῆς οὐ περιμείνας ἐγὼ τὸ τέλος τῶν λόγων ἀναστὰς ἀπεφηνάμην, καὶ τὴν ἄμορφον ἐκείνην καὶ ἐργατικὴν ἀπολιπὼν

<sup>1</sup> ὅμως N maig, 5, vulg ὅπως MSS

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with you, for though you yourself depart from life, you will never cease associating with men of education and conversing with men of eminence. You know whose son Demosthenes was, and how great I made him. You know that Aeschines was the son of a tambourine gill, but for all that, Philip paid court to him for my sake. And Socrates himself was brought up under the tutelage of our friend Sculpture, but as soon as he understood what was better he ran away from her and joined my colours, and you have heard how his praises are sung by everyone.

“On the other hand, if you turn your back upon these men so great and noble, upon glorious deeds and sublime words, upon a dignified appearance upon honour, esteem, praise, precedence, power and offices, upon fame for eloquence and felicitations for wit, then you will put on a filthy tunic, assume a servile appearance, and hold bars and gravers and sledges and chisels in your hands, with your back bent over your work, you will be a groundling, with groundling ambitions, altogether humble, you will never lift your head, or conceive a single manly or liberal thought, and although you will plan to make your works well-balanced and well-shapen, you will not show any concern to make yourself well-balanced and sightly, on the contrary, you will make yourself a thing of less value than a block of stone.

While these words were still on her lips, without waiting for her to finish what she was saying, I stood up and declared myself. Abandoning the ugly

μετεβαινον προς τὴν Παιδειαν μαλα γεγηθως, καὶ μάλιστα ἐπεὶ μοι καὶ εἰς νοῦν ἦλθεν ἡ σκυτάλη καὶ ὅτι πληγὰς εὐθύς<sup>1</sup> οὐκ ὀλίγας ἀρχομένω μοι χθες ἐνετρίψατο ἡ δὲ ἀπολειφθεῖσα τὸ μὲν πρῶτον ἡγανάκτει καὶ τῷ χεῖρι συνεκρότει καὶ τοὺς ὀδόντας συνέπριε τέλος δέ, ὥσπερ τὴν Νιόβην ἀκούομεν, ἐπεπήγει καὶ εἰς λίθον μετεβέβλητο εἰ δὲ παράδοξα ἔπαθε, μὴ ἀπιστήσητε θαναματοποιοὶ γὰρ οἱ ὄνειροι

- 17 Ἡ ἑτέρα δὲ προς με ἀπιδούσα, “Τοιγαροῦν αμείψομαί σε,” ἔφη, “τῆσδε τῆς δικαιοσύνης, ὅτι καλῶς τὴν δίκην ἐδίκασας, καὶ ἐλθὲ ἤδη, ἐπίβηθι τούτου τοῦ ὀχήματος,”—δείξασά τι ὄχημα ὑποπτέρων ἵππων τινῶν τῷ Πηγάσῳ ἐοικότων—“ὅπως εἰδῆς οἶα καὶ ἡλίκα μὴ ἀκολουθήσας ἐμοὶ ἀγνοήσῃν ἐμελλες” ἐπεὶ δὲ ἀνῆλθον, ἡ μὲν ἤλαυνε καὶ ὑφηνιόχει, ἀρθεῖς δὲ εἰς ὕψος ἐγὼ ἐπεσκόπουν ἀπὸ τῆς ἑω ἀρξάμενος ἀχρι προς τὰ ἑσπέρια<sup>2</sup> πόλεις καὶ ἔθνη καὶ δήμους, καθάπερ ὁ Τριπτολεμος ἀποσπείρων τι εἰς τὴν γῆν οὐκέτι μέντοι μέμνημαι ὅ τι το στείρόμενον ἐκεῖνο ἦν, πλὴν τοῦτο μόνον ὅτι κάωθεν ἀφορῶντες ἄνθρωποι ἐπῆνοι καὶ μετ’ εὐφημίας καθ’ οὓς γενοίμην τῇ πτήσει παρέπεμπον

- 18 Δείξασα δὲ μοι τὰ τοσαῦτα καὶ μὲ τοῖς ἐπαινοῦσιν ἱκείνοις ἐπανήγαγεν αὐθις, οὐκέτι τὴν αὐτὴν ἐσθῆτα ἐκείνην ἐνδεδυκότα ἣν εἶχον ἀφιπτάμενος, ἀλλὰ μοι ἐδόκουν εὐπαρυφός τις ἐπανήκειν καταλαβοῦσα οὖν καὶ τον πατέρα ἐστῶτα καὶ

<sup>1</sup> ο θεος Hcmstehuz  
τα ἑσπέρια Gronovius τας ἑσπερας MSS

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working-woman, I went over to Education with a right good will, especially when the stick entered my mind and the fact that it had laid many a blow upon me at the very outset the day before. When I abandoned Sculpture, at first she was indignant and struck her hands together and ground her teeth, but at length, like Niobe in the story, she grew rigid and turned to stone. Her fate was strange, but do not be incredulous, for dreams work miracles.

The other fixed her eyes upon me and said "I will therefore repay you for the justice that you have done in judging this issue rightly. Come at once and mount this car"—pointing to a car with winged horses resembling Pegasus—"in order that you may know what you would have missed if you had not come with me." When I had mounted she plied whip and reins, and I was carried up into the heights and went from the East to the very West, surveying cities and nations and peoples, sowing something broadcast over the earth like Triptolemus. I do not now remember what it was that I sowed, only that men, looking up from below, applauded, and all those above whom I passed in my flight sped me on my way with words of praise.

After all this had been shown to me and I to the men who applauded, she brought me back again, no longer dressed in the same clothing that I wore when I began the flight, I dreamed that I came back in princely purple. Finding my father standing and waiting, she pointed him out my clothing and the

περιμενοντα ἐδείκνυνεν αὐτῷ ἐκείνη<sup>1</sup> τὴν ἐσθῆτα  
καμέ, οἷος ἦκοιμι, καὶ τι καὶ ὑπέμνησεν οἶα  
μικροῦ δεῖν περὶ ἐμοῦ ἐβουλεύσαντο

Ταῦτα μέμνημαι ἰδὼν ἀντίπαις ἔτι ὢν, ἐμὸν  
δοκεῖν ἐκταραχθεῖς πρὸς τὸν τῶν πληγῶν φόβον  
17 Μεταξὺ δὲ λέγοντος, “Ἡράκλεις,” ἔφη τις,  
‘ὡς μακρὸν το ἐνύπνιον καὶ δικανικόν” εἶτ’  
ἄλλος ὑπέκρουσε, “Χειμερινὸς ὄνειρος, ὅτε<sup>2</sup> μὴ  
κισται εἰσιν αἱ νύκτες, ἢ τάχα που τριέσπερος,  
ὡσπερ ὁ Ἡρακλῆς, καὶ αὐτὸς ἐστι τί δ’ οὖν  
ἐπῆλθεν αὐτῷ ληρῆσαι ταῦτα πρὸς ἡμᾶς καὶ  
μνησθῆναι παιδικῆς νυκτὸς καὶ ὀνείρων παλαιῶν  
καὶ γεγηρακότων, ἔωλος γὰρ ἡ ψυχρολογία μὴ  
ὀνείρων τινὰς υποκριτὰς ἡμᾶς ὑπέιληφεν,” οὐκ,  
ὦγαθέ οὐδὲ γὰρ ὁ Ξενοφῶν ποτε διηγούμενος τὸ  
ἐνύπνιον, ὡς ἐδόκει αὐτῷ κεραυνὸς ἐμπεσὼν καίειν  
τὴν πατρίαν οἰκίαν<sup>3</sup> καὶ τὰ ἄλλα,—ἴστε γάρ—  
οὐχ υποκρισιν τὴν ὄψιν οὐδ’ ὡς φλυαρεῖν ἐγνω-  
κως αὐτὰ διεξῆκει, καὶ ταῦτα ἐν πολέμῳ καὶ  
ὑπομνωσεὶ τραγμάτων, περιεσώτων πολεμίων,  
ἀλλὰ τι καὶ χρησίμου εἶχεν ἢ διήγησις

18 Καὶ τοίνυν καὶ γὰρ τοῦτον τὸν ὄνειρον ὑμῖν  
διηγησάμην ἐκείνου ἐνεκα, ὅπως οἱ νέοι πρὸς τὰ  
βελτίω τρέπωνται καὶ παιδείας ἔχωνται, καὶ

<sup>1</sup> ἐκείνη 5, Allinson ἐκείνην MSS

<sup>2</sup> ὅτε Graevius (Z<sup>1</sup>) ὅτι MSS

<sup>3</sup> <κεραυνὸς ἐμπεσὼν> καίειν τὴν πατρίαν οἰκίαν A M H καὶ  
ἐν τῇ πατρὶα οἰκίᾳ MSS



## THE DREAM, OR LUCIAN'S CAREER

guise in which I had returned, and even reminded him gently of the plans that they had narrowly escaped making for me

That is the dream which I remember having had when I was a slip of a lad, it was due, I suppose, to my agitation on account of the fear inspired by the thrashing

Even as I was speaking, "Heracles!" someone said, "what a long and tiresome dream!" Then someone else broke in "A winter dream, when the nights are longest, or perhaps it is itself a product of three nights, like Heracles!"<sup>1</sup> What got into him to tell us this idle tale and to speak of a night of his childhood and dreams that are ancient and superannuated? It is flat to spin pointless yarns. Surely he doesn't take us for interpreters of dreams? No, my friend, and Xenophon, too, when he told one time how he dreamed that a bolt of lightning, striking his father's house, set it afire, and all the rest of it—you know it—did not do so because he wanted the dream interpreted, nor yet because he had made up his mind to talk nonsense, particularly in time of war and in a desperate state of affairs, with the enemy on every side, no, the story had a certain usefulness.<sup>2</sup>

So it was with me, and I told you this dream in order that those who are young may take the better direction and cleave to education, above all if poverty

<sup>1</sup> The Alexandrians called Heracles "him of the three nights," because Zeus tripled the length of the night which he spent with Alcmena. See *Dial. of the Gods* 14 (vulg. 10).

<sup>2</sup> *Anabasis* 3, 1, 11. Lucian, perhaps confusing this with a later dream (4, 3, 7), evidently thinks that it was told to the soldiers to hearten them but this is not the case. Xenophon was unable to interpret it until after the event and did not tell it to anyone until he put it into his book.

## THE WORKS OF LUCIAN

μαλιστα ει τις αυτών ὑπο πενίας ἐθελοκακεῖ και  
 πρὸς την ἡττω αποκλειει, φυσιν οὐκ αγεννή  
 διαφθείρων ἐπιρρωσθήσεται εὖ οἶδ' ὅτι κακείνος  
 ακουσας τοῦ μύθου, ικανὸν ἑαυτῷ παράδειγμα  
 εμε προστησαμενος, ἐννοῶν οἷος μὲν ὦν πρὸς τὰ  
 κάλλιστα ὥρμησα καὶ παιδείας ἐπεθύμησα, μηδὲν  
 αποδειλιάσας προς την πενίαν τὴν τοτε, οἷος δε  
 προς ἡμᾶς ἐпанελήλυθα, εἰ καὶ μηδεν ἄλλο,  
 οἶδενός γοῦν τῶν λιθογλύφων αἰδοξότερος

## THE DREAM, OR LUCIAN'S CAREER

is making any one of them faint hearted and inclining him toward the worse, to the detriment of a noble nature. He will be strengthened, I am very sure, by hearing the tale, if he takes me as an adequate example, reflecting what I was when I aspired to all that is finest and set my heart on education, showing no weakness in the face of my poverty at that time, and what I am now, on my return to you—if nothing more, at least quite as highly thought of as any sculptor.



## THE PARASITE PARASITIC AN ART

Ludwig Radermacher has shown that *The Parasite* owes its being to the age long war of words between philosophy and rhetoric, and should be read in the light of controversial tracts such as the Rhetoric of Philodemus. Ever since the time of Plato and Isocrates, the two systems of education had been fighting for pupils, and philosophy had found it well worth her while to test the pretensions of her rival by investigating the nature and value of rhetoric. As usual, her schools did not agree in their results. The Stoics found rhetoric fruitful in her promise if cultivated under proper management, but most of the other schools would have naught of her. The leading voice of the opposition was that of Crito, the Peripatetic, who, debating against Diogenes the Stoic, tested rhetoric by the Stoic definition of an "art," and demonstrated to his own satisfaction that it was none.

The author of *The Parasite* makes fun of the question, still very much alive in his time, and of both parties to it by arguing that Parasitic is an art by the terms of the Stoic definition, and a better one than either rhetoric or philosophy. No other pursuit could have served his turn better than that of the parasite, who made a business of sponging, who, along with the cook, had been a standing butt of the New Comedy, and now had become the rival of the philosopher and the rhetorician for the favour of rich patrons.

The author of this clever comparison had the same standpoint as Lucian with reference to philosophy and rhetoric. He knows Lucian's writings, and the name of Tychiades is one of Lucian's masks. He is either Lucian himself or a conscious imitator. But the vocabulary, syntax, and style are so dissimilar as to seem another's, and even the humour has a different quality, for instance, "Aristotle only made a beginning in Parasitic, as in every other art." Possibly Lucian wrote the piece in his extreme old age, but to my mind it is more likely to be the work of someone else. It is certainly prior to the *Ungrammatical Man*, which satirizes many words and expressions that occur in it. The text has come down to us through a single channel, and is exceptionally corrupt.

# ΠΕΡΙ ΠΑΡΑΣΙΤΟΥ ΟΤΙ ΤΕΛΗΗ Η ΠΑΡΑΣΙΤΙΚΗ

ΤΥΧΙΑΔΗΣ

1 Γί ποτε άρα, ὦ Σίμων, οί μὲν ἄλλοι ἄνθρωποι  
καὶ ἐλευθεροὶ καὶ δοῦλοι τέχνην ἑκαστός τινα  
ἐπίστανται δι' ἧς αὐτοῖς τέ εἰσιν καὶ ἄλλω χρή-  
σιμοι, συ δέ, ὡς εοικεν, ἔργον οὐδὲν ἔχεις δι' οὗ  
αὐτὸς ἢ αὐτοῦ ὑποναίῳ ἢ ἄλλω μεταδοίης,

ΣΙΜΩΝ

Πῶς τοῦτο ἐρωτᾷς, ὦ Τυχίαδη, οὐδέπω οἶδα  
πειρῶ δὴ σαφέστερον ἐρωτᾶν

ΤΥΧΙΑΔΗΣ

Ἔστιν ἥντινα τυγχάνεις ἐπισταμενός τεχνην  
οἶον μουσικὴν

ΣΙΜΩΝ

Μα Δία

ΤΥΧΙΑΔΗΣ

Ἴε δέ, κίττικόν

ΣΙΜΩΝ

Ουδε αἰτήν

ΤΥΧΙΑΔΗΣ

Ἄλλὰ γεωμετρίαι,

ΣΙΜΩΝ

Ουδαμῶς

Available in photoglyphs GPNZ

## THE PARASITE PARASITIC AN ART

TYCHIADES

Why in the world is it, Simon, that while other men, both slave and free, each know some art by which they are of use to themselves and to someone else, you apparently have no work which would enable you to make any profit yourself or give away anything to anybody else?

SIMON

What do you mean by that question, Tychiades? I do not understand. Try to put it more clearly.

TYCHIADES

Is there any art that you happen to know? Music, for instance?

SIMON

No, indeed.

TYCHIADES

Well, medicine?

SIMON

Not that, either.

TYCHIADES

Geometry, then?

SIMON

Not by any means.

# THE WORKS OF LUCIAN

ΤΥΧΙΑΔΗΣ

Τί δέ, ῥητορικὴν, φιλοσοφίας μὲν γὰρ τοσοῦτον ἀπέχεις ὅσον καὶ ἡ κακία

ΣΙΜΩΝ

Ἐγὼ μὲν, εἰ οἶόν τε εἶναι, καὶ πλεῖον ὥστε μὴ δόκει<sup>1</sup> τοῦτο καθάπερ αγνοοῦντι ὀνειδίσαι φημί γὰρ κακὸς εἶναι καὶ χείρων ἢ σὺ δοκεῖς

ΤΥΧΙΑΔΗΣ

Ναί ἀλλὰ ταύτας μὲν ἰσως τὰς τέχνας οὐκ ἐξεμαθες διὰ μέγεθος αὐτῶν καὶ δυσκολίαν, τῶν δὲ δημοτικῶν τινα, τεκτονικὴν ἢ σκυτοτομικὴν, καὶ γὰρ οὐδὲ τάλλα οὕτως ἔχει σοι, ὡς μὴ καὶ τοιαύτης ἂν δεηθῆναι τέχνης

ΣΙΜΩΝ

Ὅρθῶς λέγεις, ὦ Τυχιάδη ἀλλ' οὐδὲ γὰρ<sup>2</sup> τούτων οὐδεμιᾶς ἐπιστήμων εἰμί

ΤΥΧΙΑΔΗΣ

Τίνος οὖν ἐτέρας,

ΣΙΜΩΝ

Τίνος, ὡς ἐγὼ οἶμαι, γενναίας ἦν εἰ μάθοις, καὶ σὲ ἐπαινέσειν οἶομαι ἔργῳ μὲν οὖν κατορθοῦν φημι ἤδη, εἰ δέ σοι καὶ λόγῳ, οὐκ ἔχω εἰπεῖν

ΤΥΧΙΑΔΗΣ

Τίνα ταυτηι,

ΣΙΜΩΝ

Οὐπω μοι ἱοκῶ τοὺς περὶ ταύτην ἐκμεμελετη κέναι λόγους ὥστε ὅτι τέχνην μὲν τινα ἐπί-

<sup>1</sup> δόκει vulg δοκεῖν MSS

<sup>2</sup> ἀλλ οὐδε γὰρ A M H ἀλλ οὐδε N, οὐδε γὰρ οἰοῖται MSS

<sup>3</sup> εἰ δὲ σοι καὶ λόγῳ A M H εἰ δὲ καὶ σοὶ (σὺ, συν) λόγῳ MSS Editor except Jacobitz, omit σοι



## THE PARASITE

TYCHIADES

Well, rhetoric? For as to philosophy, you are as remote from that as vice itself is!

SIMON

Indeed, even more so, if possible. So don't suppose you have touched me with that taunt, as if I did not know it. I admit that I am vicious, and worse than you think!

TYCHIADES

Quite so. Well, it may be that although you have not learned those arts because of their magnitude and difficulty, you have learned one of the vulgar arts like carpentry or shoemaking, you are not so well off in every way as not to need even such an art.

SIMON

You are right, Tychiades, but I am not acquainted with any of these either.

TYCHIADES

What other art, then?

SIMON

What other? A fine one, I think. If you knew about it, I believe you would speak highly of it too. In practice, I claim to be successful at it already, but whether you will find me so in theory also I can't say.

TYCHIADES

What is it?

SIMON

I do not feel that I have yet thoroughly mastered the literature on that subject. So for the present

# THE WORKS OF LUCIAN

σταμαι, υπάρχει ἤδη σοι γιγνώσκειν καὶ μὴ διὰ  
τοῦτο χαλεπῶς μοι ἔχειν ἥντινα δέ, αὐθις ἀκούσῃ

ΤΥΧΙΑΔΗΣ

Ἄλλ' οὐκ ἀνέξομαι

ΣΙΜΩΝ

Τό γε τῆς τέχνης παράδοξον ἴσως φανεῖταί σοι  
ἀκούσαντι

ΤΥΧΙΑΔΗΣ

Καὶ μὴν διὰ τοῦτο σπουδάζω μαθεῖν

ΣΙΜΩΝ

Εἰσαὐθις, ὦ Τυχιάδη

ΤΥΧΙΑΔΗΣ

Μηδαμῶς, ἀλλ' ἤδη λέγε, εἰ μὴ περ ἄρα αἰσ-  
χύνῃ

ΣΙΜΩΝ

Ἡ παρασιτική

ΤΥΧΙΑΔΗΣ

3 Κατα εἰ μὴ μαίνοιτό τις, ὦ Σίμων, τέχνην  
ταυτην φαιη ἄν,

ΣΙΜΩΝ

Ἐγωγε εἰ δέ σοι μαίνεσθαι δοκῶ, τοῦ μηδεμίαν  
ἄλλην ἐπίστασθαι τέχνην αἰτίαν εἶναί μοι την  
μανίαν δοκεὶ καὶ με τῶν ἐγκλημάτων ἡδὴ ἀφίει  
φασι γὰρ τὴν δαίμονα ταύτην τὰ μὲν ἄλλα  
χαλεπὴν εἶναι τοῖς ἔχουσι, παραιτεῖσθαι δὲ τῶν  
ἁμαρτημάτων αὐτοῖς ὥσπερ διδασκαλον ἢ παιδα-  
γωγον<sup>1</sup> τούτων ἀναδεχομένην εἰς αὐτὴν τὰς αἰτίας

ΤΥΧΙΑΔΗΣ

Οὐκοῦν, ὦ Σίμων, ἡ παρασιτικὴ τέχνη ἐστί,

<sup>1</sup> παιδαγωγὸν Ψ ('), vulg παιδα MSS (πατερα Ν)

## THE PARASITE

you may know that I possess an art and need not be dissatisfied with me on that score, some other day you shall hear what art it is

TYCHIADES

But I can't wait

SIMON

The nature of the art will perhaps seem extraordinary when you hear it

TYCHIADES

Truly, that is just why I am keen to know about it

SIMON

Some other day, Tychiades

TYCHIADES

Oh no! Tell me now—unless you are ashamed!

SIMON

Parasitic

TYCHIADES

Really, would anyone who was not insane call that an art, Simon?

SIMON

I do, and if you think I am insane, think also that my insanity is the reason for my not knowing any other art and acquit me of your charges at once. They say, you know, that this malign spirit, cruel in all else to those whom she inhabits, at least secures them remission of their sins, like a school master or a tutor, by taking the blame for them upon herself

TYCHIADES

Well then, Simon, Parasitic is an art

# THE WORKS OF LUCIAN

ΣΙΜΩΝ

Τέχνη γάρ, καὶ γὰρ ταύτης δημιουργός

ΤΥΧΙΑΔΗΣ

Καὶ σὺ ἄρα παράσιτος,

ΣΙΜΩΝ

Πανν ὠνείδισας, ὦ Τυχιάδη

ΤΙΧΙΑΔΗΣ

Ἄλλ' οὐκ ἐρυθριάς παράσιτον σαυτὸν καλῶν,

ΣΙΜΩΝ

Οὐδαμῶς αἰσχυνοίμην γὰρ ἄν, εἰ μὴ λέγοιμι

ΤΙΧΙΑΔΗΣ

Καὶ νῆ Δια οὔποτε σε βουλωμεθα γνωρίζειν  
τῶν οὐκ ἐπισταμένων τῷ, ὅτε χρήζοι μαθεῖν, ὁ  
παράσιτος δῆλον ὅτι φήσομεν εὖ λέγοντες,<sup>1</sup>

ΣΙΜΩΝ

Πολὺ μᾶλλον τοῦτο λέγοντες, ἔμε ἢ Φειδιαν  
ἀγαλματοποιὸν χαίρω γὰρ ἢ τῇ τέχνῃ οὐδέν τι  
ἥττον ἢ Φειδίας εἰς τῷ Δι

ΤΙΧΙΑΔΗΣ

Και μὴν ἐκεῖνο μοι σκοποῦντι προοίσται γέλως  
παμπολις

ΣΙΜΩΝ

Τὸ ποῖον,

ΤΙΧΙΑΔΗΣ

Εἴ γε καὶ<sup>2</sup> ταῖς ἐπιστολαῖς ἄνωθεν ὥσπερ ἔθος  
ἐπιγράφοιμεν, Σίμωνι παρασίτῳ

<sup>1</sup> εὖ λέγοντες A M H not in MSS Dindorf supplies  
ευφρανεῖτε after ἔμε, below

εἴ γε καὶ Hirschig εἰ ξέσαι MSS

## THE PARASITE

SIMON

Indeed it is, and I am a craftsman in it <sup>1</sup>

TYCHIADES

Then you are a parasite

SIMON

That was a cruel thrust, Tychiades !

TYCHIADES

But do not you blush to call yourself a parasite

SIMON

Not at all I should be ashamed not to speak it out

TYCHIADES

Then, by Zeus, when we wish to tell about you to someone who does not know you when he wants to find out about you of course we shall be correct in referring to you as the parasite

SIMON

Far more correct in referring to me so than in referring to Phidias as a sculptor, for I take quite as much joy in my art as Phidias did in his Zeus

TYCHIADES

I say, here is a point as I think of it, a gale of laughter has come over me !

SIMON

What is it ?

TYCHIADES

What if we should address you in due form at the top of our letters as "Simon the Parasite" !

<sup>1</sup> In the word *δημιουργός* there is an allusion to the definition of Rhetoric as *Πειθοῦς δημιουργός*

# THE WORKS OF IUCIAN

ΣΙΜΩΝ

Και μὴν ἂν ἐμοὶ μᾶλλον χαρίζοιο ἢ Δίῳ  
ἐπιγράφων φιλοσόφῳ

ΤΙ ΧΙΑΔΗΣ

Ἀλλὰ σὺ μὲν ὅπως χαίρεις καλούμενος, οὐδὲ  
ἢ μικρόν μοι μέλει σκοπεῖν δε δεῖ καὶ τὴν ἄλλην  
ἰστορίαι

ΣΙΜΩΝ

Τίνα μὴν,

ΤΙ ΧΙΑΔΗΣ

Εἰ καὶ ταύτην ταῖς ἄλλαις τέχναις ἐγκαταλέ-  
ξομεν, ὥστε ἐπειδὴν πυκνάνηται τις, ὅποια τις  
αὕτη τέχνη ἐστὶ, λέγειν, οἷον γραμματικὴ ἢ<sup>1</sup>  
ιατρικὴ, παρασιτικὴ

ΣΙΜΩΝ

Ἐγὼ μὲν, ὦ Τυχιάδῃ, πολὺ μᾶλλον ταύτην ἢ  
τινα ἐτέραν τέχνην φαίην ἂν εἰ δε σοι φίλον  
ἀκούειν, καὶ ὅπως οἶομαι λέγοιμι ἂν, καίπερ οὐ  
παντάπασιν ὦν, ὥς εἴθην εἰπὼν, ἐπὶ τοῦτο παρε-  
σκευασμένος

ΤΙ ΧΙΑΔΗΣ

Ὅθεν εἰ καὶ σμικρὰ λέγοις,<sup>2</sup> ἀληθῆ δέ, διοίσει

ΣΙΜΩΝ

Ἴθι δὴ πρῶτον, εἰ σοι δοκεῖ, περὶ τῆς τέχνης,  
ἥτις ποτὶ οὐσα τυγχάνει τῷ γένει, σκοπῶμεν  
οὕτως γὰρ ἐπακολουθήσασιν ἂν καὶ ταῖς κατ'  
εἶδος τέχναις, εἴπερ ἄρα ὀρθῶς μετέχοιεν<sup>3</sup> αὐτῆς

<sup>1</sup> ἢ Fritzsche not in MSS

<sup>2</sup> λέγοις Iacobs δὲ τοῖς (δε τοι, δεοι) MSS

<sup>3</sup> μετεχοιεν Ie-ner μετεχοιμεν MSS

## THE PARASITE

SIMON

Why, you would do me greater pleasure than you would Dion by addressing him as 'the Philosopher' <sup>1</sup>

TYCHIADES

Well, how it pleases you to be styled matters little or nothing to me, but you must consider the general absurdity of it

SIMON

What absurdity I should like to know

TYCHIADES

If we are to list this among the other arts, so that when anybody enquires what art it is, we shall say "Parasitic, to correspond with Music and Rhetoric -

SIMON

For my part, Tychiades, I should call this an art far more than any other. If you care to listen, I think I can tell you why, although, as I just said, I am not entirely prepared for it

TYCHIADES

It will make no difference at all if you say little, as long as that little is true

SIMON

Come now, first of all, if it please you, let us consider what an art is in general, for in that way we can go on to the individual arts and see if they truly come under that head

<sup>1</sup> Dion of Syracuse, the friend of Plato

<sup>2</sup> The examples in the Greek are "Grammar and Medicine," but it was necessary to choose English examples which retained the Greek ending

# THE WORKS OF LUCIAN

ΤΙΤΥΙΑΔΗΣ

Τι ποτ' οὖν ἐστὶν ἡ τέχνη, πάντως<sup>1</sup> ἐπίστασαι

ΣΙΜΩΝ

Πάνυ μὲν οὖν

ΤΙΤΥΙΑΔΗΣ

Μὴ τοίνυν ὀκνεὶ λέγειν αὐτήν, εἴπερ οἶσθα

ΣΙΜΩΝ

† Τεχνη ἐστίν, ὡς ἐγὼ διαμνημονεύω σοφοῦ τινος ἀκούσας, σύστημα ἐκ καταλήψεων συγγεγυμνασμένων πρὸς τι τέλος εὐχρηστον τῷ βίῳ

ΤΙΤΥΙΑΔΗΣ

Ὅρθῶς ἐκεῖνός γε εἰπὼν σύ τε ἀπομνημονεύσας<sup>2</sup>

ΣΙΜΩΝ

Εἰ δὲ μετέχοι τούτων ἀπαντων ἡ παρασιτική, τί ἂν ἄλλο ἢ καὶ αὐτὴ τέχνη εἴη

ΤΙΤΥΙΑΔΗΣ

Τέχνη γὰρ εἴπερ οὕτως ἔχοι

ΣΙΜΩΝ

Φερε δὴ καθ' ἑκαστον τοῖς τῆς τεχνῆς εἶδεσιν ἐφαρμόζοντες τὴν παρασιτικὴν, εἰ συνάδει σκοπῶμεν ἢ<sup>3</sup> ὁ περὶ αὐτῆς λόγος, καθάπερ αἱ πονηραὶ χύτραι διακρουόμεναι, σαθρὸν ἀποφθέγγεται<sup>4</sup> δεῖ τοίνυν<sup>5</sup> πᾶσαν τέχνην σύστημα ἐκ καταλήψεων

<sup>1</sup> πάντως Seilei πάνυ as MSS

<sup>2</sup> συ τε ἀπομνημονεύσας A V H οὗτος ἀπομνημονεύσας Γ<sup>1</sup>, οὕτως ἀπομνημονεύσας Γ<sup>2</sup>, other MSS Cf ὀρθῶς συ γε λεγὼν Γ

<sup>3</sup> ἢ Fritzsche καὶ MSS

<sup>4</sup> σαθρὸν (Seager) ἀποφθέγγεται Fritzsche μὴ σαθρὸν ἀποφθέγγονται (ἀποφθεγγεται) MSS

<sup>5</sup> MSS (except ΓΩ) insert εἶναι καὶ ταυτην ὥσπερ καὶ



## THE PARASITE

TYCHIADES

What on earth is an art, then      Surely you know

SIMON

To be sure

TYCHIADES

Then do not hesitate to tell, if you do know

SIMON

An art, I remember to have heard a learned man say,<sup>1</sup> is a complex of knowledges exercised in combination to some end useful to the world

TYCHIADES

He was quite right in what he said, and you in your recollection of it

SIMON

If Parasitic satisfies this definition completely, what other conclusion could there be than that it is an art

TYCHIADES

It would be an art, of course, if it should really be like that

SIMON

Now then, let us apply to Parasitic the individual characteristics of an art and see whether it is in harmony with them or whether its theory, like a good-for-nothing pot when you try its ring, sounds cracked.<sup>2</sup> Every art, then, must be a complex of

<sup>1</sup> The particular learned man who said it first is not known to us. It is the orthodox Stoic definition, quoted repeatedly by Sextus Empiricus. Cf. Quint 2 17 41: *ille ab omnibus fere probatus finis      artem constare ex perceptionibus conscientibus et coexercitiis ad firmandum vitam*

<sup>2</sup> Just so Critolaus had tested rhetoric and found it wanting: see Philodemus, *Rhetoric* 2. Sextus, *Against the Rhetoricians*, and Quintilian 2, 17.

## THE WORKS OF LUCIAN

πρῶτον<sup>1</sup> μὲν τὸ δοκιμάζειν καὶ διακρίνειν  
οστις ἂν ἐπιτηδεῖος γένοιτο τρέφειν αὐτόν, καὶ  
ὅτω παρασιτεῖν ἄρξαμενος οὐκ ἂν μεταγνοίῃ ἢ  
τὸν μὲν ἀργυρογνώμονα τέχνην τινὰ φήσομεν  
ἶχειν, εἰπερ ἐπίσταται διαγινώσκειν τὰ τε  
κιβδηλα τῶν νομισμάτων καὶ τὰ μη, τοῦτον δὲ  
ἀνευ τεχνῆς διακρίνειν τοὺς τε κιβδήλους τῶν  
ἀνθρώπων καὶ τοὺς ἀγαθοὺς, καὶ ταῦτα οὐχ-  
ὥσπερ τῶν νομισμάτων καὶ τῶν ἀνθρώπων φανε-  
ρῶν εὐθύς ὄντων αὐτὰ μέντοι ταῦτα<sup>2</sup> καὶ ὁ  
σοφὸς Εὐριπίδης καταμεμφεται λέγων

ἀνδρῶν δ' ὅτω χρὴ τον κακὸν διειδέναι,  
οὐδεὶς χαρὰ κτῆρ ἐμπέφυκε σώματι

ὧ δὲ καὶ μείζων<sup>3</sup> ἢ τοῦ παρασίτου τέχνη, ἢ γε  
καὶ τὰ οὕτως ἀδηλα καὶ ἀφανῆ μᾶλλον τῆς μαντι-  
κῆς γνωρίζει τε καὶ οἶδεν

Τὸ δὲ γε ἐπίστασθαι λόγους, λέγειν ἐπιτηδεῖους  
καὶ πρᾶγματα πρᾶττειν δι' ὧν οἰκειωσεται καὶ  
εὐνούσ-ατον ἑαυτὸν τῷ τρέφοιτι ἀποδείξει ἡρ' οὐ  
συνέσεως καὶ καταληψέως ἐρρωμένης εἶναι σοι  
σοκεῖ,

ΙΙΛΙΑΔΗΣ

Καὶ μὴλα

ΣΙΜΩΝ

Ἰο δὲ γε εἰ ταῖς ἐστιάσεσιν αὐταῖς ὅπως παντοῦς  
ἀπελθοὶ πλέον<sup>4</sup> ἔχων καὶ παρενδοκιμῶν τοῖς μὴ  
τὴν αἴτην αὐτῷ κεκτημένου, τέχνην, ἀνευ τινος  
λόγου καὶ σοφίας πρᾶττεσθαι<sup>5</sup> οἶει,

1 a una Iritzsche supplz εἶναι ὡν τῷ παρασίτῳ A M H  
οὐχ vulg not in MSS<sup>2</sup> ταῦτα vulg αἰτᾶ MSS

<sup>3</sup> εἶσαι vulg μείζων MSS

<sup>4</sup> πρᾶττεσθαι vulg πλάττεσθαι MSS

## THE PARASITE

knowledges, and of these, in the case of the parasite first of all there is testing and deciding who would be suitable to support him, and whom he could begin to cultivate without being sorry for it later. Or do we care to maintain that assayers possess an art because they know how to distinguish between coins that are counterfeit and those that are not but parasites discriminate without art between men that are counterfeit and those that are good, even though men are not distinguishable at once like coins. Wise Euripides criticizes this very point when he says

‘ In men, no mark whereby to tell the knave  
Did ever yet upon his body grow <sup>1</sup>

This makes the parasite’s art even greater, since it is better than divination at distinguishing and recognising things so obscure and hidden.

As for knowing how to talk appropriately and to act in such a way as to become intimate and show himself extremely devoted to his patron do not you think that this shows intelligence and highly-developed knowledge?

TYCHIADES

Yes, indeed

SIMON

And at banquets, to go away with more than anybody else, enjoying greater favour than those who do not possess the same art—do you think that can be managed without some degree of theory and wisdom?

<sup>1</sup> Euripides, *Medea* 518

# THE WORKS OF LUCIAN

ΤΥΧΙΑΔΗΣ

Οὐδαμῶς

ΣΙΜΩΝ

Τί δέ, τὸ ἐπίστασθαι τὰς ἀρετὰς καὶ κακίας τῶν σιτίων καὶ τῶν ὄψων πολυπραγμοσύνην ἀτέχνου τινὸς εἶναί σοι δοκεῖ, καὶ ταῦτα τοῦ γενναιοτάτου Πλάτωνος οὕτωςι λέγοντος, “Τοῦ μέλλοντος ἐστιάσσεσθαι μὴ μαγειρικοῦ ὄντος, σκευαζομένης θοίνης ἀκυροτέρα ἢ κρίσις”,

- 1) Ὅτι γε μὴν οὐκ ἐκ καταλήψεως μόνον, ἀλλὰ συγγεγυμνασμένης ἐστὶν ἡ παρασιτική, μάθοις ἂν ευθένδε ραδίως αἱ μὲν γὰρ τῶν ἄλλων τεχνῶν καταλήψεις καὶ ἡμέρας καὶ νύκτας καὶ μῆνας καὶ ἐνιαυτοὺς πολλάκις ἀσυγγύμναστοι μένουσιν, καὶ ὁμως οὐκ ἀπόλλυνται παρὰ τοῖς κεκτημένοις αἱ τέχναι, ἡ δὲ τοῦ παρασίτου κατάληψις<sup>1</sup> εἰ μὴ καθ’ ἡμέραν εἴη ἐν γυμνασίᾳ, ἀπόλλυσιν οὐ μόνον, οἶμαι, τὴν τέχνην, ἀλλὰ καὶ αὐτὸν τὸν τεχνίτην

- 7 Το γε μὴν “πρὸς τι τέλος εὐχρηστον τῷ βίῳ μὴ καὶ μανίας ἡ<sup>2</sup> ζητεῖν” ἐγὼ γὰρ τοῦ φαγεῖν καὶ τοῦ πιεῖν οὐδεν εὐχρηστοτερον εὐρίσκω ἐν τῷ βίῳ ὧν<sup>3</sup> οὔδε ζην γε αἰεν ἐστίν

ΤΥΧΙΑΔΗΣ

Παννυμειοῦ

ΣΙΜΩΝ

- 8 Καὶ μὴν οὐδὲ τοιοῦτόν τί ἐστίν ἡ παρασιτικὴ ὁποῖον τὸ κάλλος καὶ ἡ ἰσχὺς, ὥστε τέχνην μὲν μὴ δοκεῖν αὐτήν, δύναμιν δὲ τινα τοιαύτην

<sup>1</sup> Text Flitzsche αἱ δὲ τοῦ παρασίτου καταλήψεις MSS

<sup>2</sup> Jacobitz εἴη MSS

<sup>3</sup> ὧν Hirschig ὅν MSS which (except Flitzsch) insert τουτου before ζην

## THE PARASITE

TYCHIADE

Not by any means

SIMON

What about knowing the merits and defects of bake-stuffs and made dishes Does that seem to you matter for an untutored man's sumptuous inquisitiveness? Yet excellent Plato says "When a man is about to partake of a banquet, if he be not versed in the art of cookery, his opinion of the feast in preparation is something deficient in weight"<sup>1</sup>

That Parasitic is based not only on knowledge but on exercised knowledge, you may readily assure yourself from this fact the knowledges that belong to the other arts often remain unexercised for days and nights and months and years, and yet the arts are not lost to those who possess them but if the parasite's knowledge is not in exercise daily, not only the art, I take it, but the artist himself is lost thereby<sup>1</sup>

And as to its being "directed to some end useful to the world," it would be crazy, don't you think, to investigate that point I, for my part, cannot discover that anything in the world is more useful than eating and drinking, and in fact without them it is impossible to live at all<sup>1</sup>

TYCHIADES

Quite so

SIMON

Again, Parasitic is not the same sort of thing as beauty and strength, so as to be considered a gift, like them, rather than an art<sup>2</sup>

<sup>1</sup> Plato, *Theaetetus* 178 D

<sup>2</sup> Again a thrust at Rhetoric, which some considered "vix tantum", cf. Quintilian 2, 15, 2

# THE WORKS OF LUCIAN

ΤΙΧΙΑΔΗΣ

Ἀληθῇ λέγεις

ΣΙΜΩΝ

Ἄλλα μέντοι οὐδὲ ἀτεχνία ἐστίν· ἡ γὰρ ἀτεχνία οὐδέποτε οὐδὲν κατορθοῖ τῷ κεκτημένῳ· φέρε γάρ, εἰ ἐπιτρέψειας<sup>1</sup> σὺ σεαυτῷ ναῦν ἐν θαλαττῇ καὶ χειμῶνι μὴ ἐπιστάμενος κυβερνᾶν, σωθείης ἂν,<sup>2</sup>

<ΤΥΧΙΑΔΗΣ>

<Οὐδαμῶς >

<ΣΙΜΩΝ

<Γί δ', εἰ ἵππους ἐπιτραφείη τις μὴ ἐπιστάμενος ἡνιοχεῖν,>

ΤΥΧΙΑΔΗΣ

Οὐδ' οὗτος

ΣΙΜΩΝ

Τι δὴ ποτε, ἢ τῷ μὴ ἔχειν τέχνην, δι' ἧς δυνήσεται σώζειν ἑαυτόν,

ΤΙΧΙΑΔΗΣ

Καὶ μάλα

ΣΙΜΩΝ

Οὐκοῦν καὶ παρασιτος, ὑπὸ τῆς παρασιτικῆς, εἶπερ ἦν ἀτεχνία, οὐκ ἂν ἐσώζετο,

ΤΙΧΙΑΔΗΣ

Ναι

ΣΙΜΩΝ

Οὐκοῦν τεχνη σωζεται, ἀτεχνία δὲ οὐ,

ΤΥΧΙΑΔΗΣ

Πάνυ μὲν οὖν

<sup>1</sup> ἐπιτρεψείας Hirschig ἐπιτρεψας MSS  
Lacuna Fritzsche supplemented partly by Fritzsche  
partly by A M H

## THE PARASITE

TYCHIADES

You are right

SIMON

But on the other hand it is not want of art for want of art never achieves anything for its possessor.<sup>1</sup> For example, if you should put yourself in command of a ship at sea in a storm without knowing how to steer, should you come safely through?

TYCHIADES

Not by any means

SIMON

How about a man who should take horses in hand without knowing how to drive

TYCHIADES

He would not come through, either

SIMON

Why, pray, except because he does not possess the art by which he would be able to save himself

TYCHIADES

To be sure

SIMON

Then the parasite would not be saved by Parasitic if it were want of art?

TYCHIADES

True

SIMON

Then it is art that saves him, and not want of art

TYCHIADES

Quite so

<sup>1</sup> Rhetoric is a want of art cf. § 27, and Quint. 2, 15, 2

# THE WORKS OF LUCIAN

ΣΙΜΩΝ

Τέχνη ἀρα ἐστὶν ἡ παρασιτικὴ

ΤΥΧΙΑΔΗΣ

Ιέχνη, ὡς ἔοικεν

ΣΙΜΩΝ

Καὶ μὴν κυβερνήτας μὲν ἀγαθοὺς ναυαγια περιπεσόντας<sup>1</sup> καὶ ἡνιόχους τεχνίτας ἐκπεσόντας τῶν δίφρων οἶδα ἐγὼ πολλάκις, καὶ τοὺς μὲν συντριβέντας, τοὺς δὲ καὶ πᾶμπαν διαφθαρέντας, παρασίτου δὲ ναυάγιον οὐδὲ εἰς ἔχοι τοιοῦτον εἰπεῖν

Οὐκοῦν εἰ μήτε ἀτεχνία ἐστὶν ἡ παρασιτικὴ μήτε δύναμις, συστημα δε τι ἐκ καταλήψεων γεγυμνασμένων, τέχνη δῆλον ὅτι διωμολόγηται ἡμῖν σήμερον

ΤΥΧΙΑΔΗΣ

ἢ "Ὅσον ἐκ τούτου εἰκάζω ἀλλ' ἐκεῖνο, ὅπως καὶ ὄρον ἡμῖν τινα γενναῖον ἀποδῶς τῆς παρασιτικῆς

ΣΙΜΩΝ

Ὅρθῶς συγχελεῶν δοκεῖ γάρ μοι οὕτως ἂν μάλιστα ωρίσθαι παρασιτικὴ ἐστὶν τέχνη ποτεῶν καὶ βρωτεῶν καὶ τῶν διὰ ταῦτα λεκτέων καὶ πρακτέων τέλος δὲ αὐτῆς το ἡδύ

ΤΥΧΙΑΔΗΣ

Ἐπέρευγε μοι δοκεῖς ὀρίσασθαι τὴν σεαυτοῦ τέχνην ἀλλ' ἐκεῖνο σκόπει, μὴ πρὸς ἐνίους τῶν φιλοσόφων μαχη σοι περὶ τοῦ τέλους ἢ

<sup>1</sup> ναυαγια περιπεσόντας Fritzsche not in MSS  
καὶ πρακτέων Fritzsche not in MSS



## THE PARASITE

SIMON

Then Parasitic is an art<sup>1</sup>

TYCHIADES

It is, apparently

SIMON

I assure you I know of many instances when good helmsmen have been wrecked and expert drivers thrown from their seats, and some had broken bones, while others were completely done for but nobody can cite any such mishap in the case of a parasite

Then if Parasitic is not want of art and not a gift, but a complex of knowledges exercised in combination, evidently we have reached in agreement to day that it is an art

TYCHIADES

As far as I can judge from what has been said But wait a bit give us a first-class definition of Parasitic

SIMON

Right It seems to me that the definition might best be expressed thus Parasitic is that art which is concerned with food and drink and what must be said and done to obtain them, and its end is pleasure

TYCHIADES

That, to my mind, is a tip-top definition of your art, but look out that you do not get into conflict with some of the philosophers over the end<sup>1</sup>

<sup>1</sup> With the Epicureans, who claimed the same *summum bonum*, and the Stoics, who rejected it The Stoics are met first, with the argument that not virtue but Parasitic is the consummation of happiness The sense of *τελος* shifts slightly, to prepare for its use in the citation from Homer

# THE WORKS OF LUCIAN

ΣΙΜΩΝ

Καὶ μὴν ἀπόχρη γε εἶπερ ἔσται το αὐτο τέλος  
10 εὐδαιμονίας καὶ παρασιτικῆς φανείται δὲ οὐ-  
τως ὁ γὰρ σοφος Ὅμηρος τὸν τοῦ παρασίτου  
βίον θαυμάζων ὡς ἄρα μακάριος καὶ ζηλωτὸς εἴη  
μόνος, οὕτω φησὶν <sup>1</sup>

οὐ γὰρ ἐγωγέ τί φημι τέλος χαριέστερον εἶναι,  
ἢ ὅτ' ἂν εὐφροσύνη μὲν ἔχη κατά δῆμον ἅπαντα,  
δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζονται ἀοιδοῦ  
ἡμενοὶ ἐξείης,<sup>2</sup> παρὰ δὲ πλήθωσι τραπεζαί  
σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων  
οἰνοχόος φορέησι καὶ ἐγχείῃ δεπάεσσι

καὶ ὡς οὐχ ἱκανῶς ταῦτα θαυμάζων μᾶλλον τὴν  
αὐτοῦ γνώμην ποιεῖ φανερωτέραν εὖ λέγων

τοῦτό τί μοι καλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι,  
οὐχ ἕτερον τι ἐξ ὧν φησι ἡ το παρασιτεῖν  
ευκαιμον νομιζων και μην οὐδε τῷ τυχόντι  
ανδρὶ περιτίθεικε τουτους τοὺς λόγους, ἀλλὰ τῷ  
σοφωτατῷ τῶν ὄλων καίτοι γε εἶπερ εβούλετο  
Ὀδυσσεὺς το κατὰ τοὺς Στωικοὺς ἐπαινεῖν τέλος,  
ἐδυνατο ταυτὶ λέγειν ὅτε τὸν Φιλοκτήτην ἀνὴρ  
γαγει ἐκ τῆς Ἀθηνῶν, ὅτε τὸ Ἴλιον ἐξεπόρθησεν,  
ὅτε τοῦ, Ἑλλήνας φεύγοντας κατέσχευ, ὅτε εἰς  
Γροίαν εἰσῆλθεν εαυτον μαστιγῶσας καὶ κακὰ  
καὶ Στωικὰ ράκη ενδυς ἀλλὰ τότε οὐκ εἶπε

<sup>1</sup> οὕτω φησιν Gutzsche not in MSS

δαιτυμονες— ἐξείης not in MSS supplied by Collet

## THE PARASITE

SIMON

It will be quite sufficient if I can show that happiness and Parasitic have the same end, and that will be plain from this wise Homer, admiring the life of a parasite on the ground that it alone is blessed and enviable, says

‘I for my own part hold that there is no end more delightful

Than when cheerfulness reigneth supreme over all of the people,

Banqueters down the long halls give ear to the bard as he singeth,

Sitting in regular order, and by each man is a table Laden with bread and with meat, while the server from out of the great bowl

Dippeth the mead, and beareth and poureth it into the beakers<sup>1</sup>

And as if this were not enough to express his admiration, he makes his own opinion more evident, rightly saying —

“This is a thing that to me in my heart doth seem very goodly”<sup>2</sup>

From what he says, he counts nothing else happy but to be a parasite. And it was no ordinary man to whom he ascribed these words, but the wisest of them all. After all, if Odysseus had wished to commend the Stoic end, he could have said so when he brought Philoctetes back from Lemnos, when he sacked Troy, when he checked the Greeks in their flight, when he entered Troy after flogging himself and putting on wretched Stoic rags, but on those

<sup>1</sup> *Odyssey* 9, 5 ff

<sup>2</sup> *Odyssey* 9, 11

## THE WORKS OF LUCIAN

τοῦτο τέλος χαριέστερον ἄλλὰ μὴν καὶ ἐν τῷ  
 τῶν Ἐπικουρείων βίῳ γενόμενος αὐθις παρὰ τῇ  
 Καλυψοῖ, ὅτε αὐτῷ ὑπῆρχεν ἐν ἀργία τε βιο-  
 τεύειν καὶ τρυφᾶν καὶ βινεῖν τὴν Ἀτλαντος  
 θυγατέρα καὶ κινεῖν πάσας τὰς λείας κινήσεις,  
 οὐδὲ τότε<sup>1</sup> εἶπε τοῦτο τὸ τέλος χαριέστερον,  
 ἄλλὰ τὸν τῶν παρασίτων βίον ἐκαλοῦντο δὲ  
 δαιτυμόνες οἱ παράσιτοι τότε πῶς οὖν λέγει,  
 πάλιν γὰρ ἄξιον ἀναμνησθῆναι τῶν ἐπῶν οὐδὲν  
 γὰρ οἶον ἀκούειν αὐτῶν πολλάκις<sup>2</sup> λεγομένων  
 “ δαιτυμόνες καθημενοι εξείης ” καὶ

παρὰ δὲ πληθωσι τράπεζαι  
 σίτου καὶ κρειῶν

- 11 Ὁ γε μὴν Ἐπίκουρος σφόδρα ἀναισχύντως  
 ὑφελόμενος τὸ τῆς παρασιτικῆς τέλος τῆς καθ’  
 αὐτὸν εὐδαιμονίας τέλος αὐτο ποιεῖ καὶ ὅτι  
 κλοπὴ το πρᾶγμα ἐστὶν καὶ οὐδὲν Ἐπικούρῳ  
 μέλει το ἡδύ, ἀλλὰ τῷ παρασίτῳ, οὕτω μάθοις  
 ἂν ἔγωγε ηγοῦμαι το ἡδύ πρῶτον μὲν τὸ τῆς  
 σαρκος ἀόχλητον, ἔπειτα τὸ μὴ θορύβου καὶ  
 ταραχῆς τὴν ψυχὴν ἐμπεπλήσθαι τούτων τοί-  
 νυν ο μὲν παράσιτος ἑκατέρων τυγχάνει, ὁ δὲ  
 Ἐπίκουρος οὐδὲ θατέρου ὁ γὰρ ζητῶν περὶ σχή-  
 ματος γῆς καὶ κόσμων ἀπειρίας καὶ μεγέθους  
 ἡλίου καὶ ἀποστημάτων καὶ πρώτων στοιχείων  
 καὶ περὶ θεῶν, εἴτε εἰσὶν εἴτε οὐκ εἰσὶ, καὶ περὶ  
 αὐτοῦ τοῦ τέλους αἰεὶ πολεμῶν καὶ διαφερόμενος  
 πρὸς τινὰς οὐ μόνον ἐν ἀνθρωπίναις, ἀλλὰ καὶ ἐν

<sup>1</sup> οὐδε τότε uulg οὐδεποτε MDS

<sup>2</sup> Text anonymous friend of Cobet's οἶον τε ἀκούειν αὐτῶν  
 μὴ πολλάκις MDS

## THE PARASITE

occasions he did not call that a more delightful end ! Moreover, after he had entered into the Epicurean life once more in Calypso's isle, when he had it in his power to live in idleness and luxury, to dally with the daughter of Atlas, and to enjoy every pleasurable emotion, even then he did not call that end more delightful, but the life of a parasite, who at that time was called a banqueter. What does he say, then ? It is worth while to cite his verses once more, for there is nothing like hearing them said over and over : banqueters sitting in regular order, and

‘ by each man is a tible

Laden with bread and with meat

As to Epicurus, quite shamelessly filching the end of Parasitic, he makes it the end of his conception of happiness. That the thing is plagiarism, and that pleasure does not concern Epicurus at all, but does concern the parasite, you can assure yourself from this line of reasoning. I for my part consider that pleasure is first of all the freedom of the flesh from discomfort, and secondly, not having the spirit full of turbulence and commotion. Now then, each of these things is attained by the parasite, but neither by Epicurus. For with his inquiries about the shape of the earth, the infinitude of the universe, the magnitude of the sun, distances in space, primal elements, and whether the gods exist or not, and with his continual strife and bickering with certain persons about the end itself, he is involved not only in the troubles

# THE WORKS OF LUCIAN

κοσμικαῖς ἐστὶν ὀχλήσεσιν ὁ δὲ παράσιτος πάντα καλῶς ἔχειν οἰόμενος καὶ πεπιστευκῶς μὴ ἄλλως ταῦτα ἔχειν ἀμεινον ἢ ἔχει, μετὰ πολλῆς ἀδείας καὶ γαλήνης, οὐδενὸς αὐτῷ τοιούτου παρενοχλοῦντος, ἐσθίει καὶ κοιμᾶται ὑπτιος ἀφεικῶς τοὺς πόδας καὶ τὰς χεῖρας ὥσπερ Ὀδυσσεὺς τῆς Σχερίας<sup>1</sup> ἀποπλέων οἴκαδε

- 12 Καὶ μὴν οὐχὶ κατὰ ταῦτα μόνον οὐδὲν προσήκει τὸ ἡδὺν τῷ Ἐπικούρῳ, ἀλλὰ καὶ κατ' ἐκεῖνα ὁ γὰρ Ἐπίκουρος οὗτος, ὅστις ποτέ ἐστιν ὁ σοφός, ἥτοι φαγεῖν ἔχει ἢ οὐ εἰ μὲν οὐκ ἔχει, οὐχ ὅπως ἡδέως ζήσεται,<sup>2</sup> ἀλλ' οὐδὲ ζήσεται εἰ δὲ ἔχει, εἴτε παρ' ἑαυτοῦ εἴτε παρ' ἄλλου εἰ μὲν οὖν παρ' ἄλλου τὸ φαγεῖν ἔχοι, παράσιτός ἐστι καὶ οὐχ ὅς<sup>3</sup> λέγει εἰ δὲ παρ' ἑαυτοῦ, οὐχ ἡδέως ζήσεται

ΤΥΧΙΑΔΗΣ

Πῶς οὐχ ἡδέως,

ΣΙΜΟΝ

Εἰ γὰρ ἔχοι το φαγεῖν παρ' ἑαυτοῦ, πολλά τοι, ὦ Τυχιάδη, τα ἀηδεα<sup>4</sup> τῷ τοιούτῳ βίῳ παρακολουθεῖν ἀνάγκη καὶ ἄθρει ποσα δεῖ τὸν μέλλοντα βιώσεσθαι καθ' ἡδονὴν τὰς ἐγγυγνομένας ὀρέξεις ἀπάσας ἀναπληροῦν ἢ τί φής,

ΤΥΧΙΑΔΗΣ

Κάμοι δοκεῖ

ΣΙΜΟΝ

Οὐκοῦν τῷ μὲν συχνὰ κεκτημένῳ ἴσως τοῦτο παρέχει, τῷ δὲ ὀλίγα καὶ μηδὲν οὐκέτι ὥστε

<sup>1</sup> τῆς Σχερίας du Soul τῆς σχεδίας MSS

ζήσεται Cohet ου ζήσετοι MSS

<sup>2</sup> ὅς vulg ὡς MSS

<sup>4</sup> τα ἀηδεα A M H not in MSS

## THE PARASITE

of man but in those of the universe. The parasite, however, thinking that everything is all right and thoroughly convinced it would not be any better if it were other than as it is, eats and sleeps in great peace and comfort, with nothing of that sort annoying him, flat on his back, with his arms and legs flung out, like Odysseus sailing home from Schemia.<sup>1</sup>

Again, it is not only in this way that pleasure is foreign to Epicurus, but in another way. This Epicurus, whoever the learned gentleman is, either has or has not his daily bread. Now if he has not it is not a question of living a life of pleasure, he will not even live! But if he has, he gets it either from his own larder or that of someone else. Now if he gets his daily bread from someone else, he is a parasite and not what he calls himself, but if he gets it from his own larder, he will not lead a life of pleasure.

TYCHIADES

Why not?

SIMON

If he gets his daily bread from his own larder, many are the unpleasantnesses which must needs attend such a life, Tychiades! Just see how many! A man who intends to shape his life by pleasure should satisfy all the desires that arise in him. What do you say to that?

TYCHIADES

I agree with you

SIMON

Therefore the man of vast means no doubt has the opportunity of doing so, while the man of little or no means has not, consequently a poor

<sup>1</sup> Cf. *Odyssey* 13, 79, and 92

## THE WORKS OF LUCIAN

πένης οὐκ ἂν σοφὸς γένοιτο οὐδὲ ἐφίκοιτο τοῦ τέλους, λέγω δὴ τοῦ ἡδέος ἀλλ' οὐδὲ μὴν ο πλούσιος, ο παρὰ τῆς οὐσίας ἀφθόνως ταῖς ἐπιθυμίαις χορηγῶν, δυνήσεται τοῦδε ἐφικέσθαι τί δὴ ποτε, οτι πᾶσα ἀνάγκη τὸν ἀναλίσκοντα τὰ ἑαυτοῦ πολλαῖς περιπίπτειν ἀηδίαις, τοῦτο μὲν τῷ μαγεῖρι λακῶς σκευάσαντι τὸ ὄψον μαχόμενον ἢ εἰ μὴ μάχοιτο φαῦλα παρὰ τοῦτο ἐσθίοντα τὰ οὔσα καὶ τοῦ ἡδέος ὑστεροῦντα,<sup>1</sup> τοῦτο δὲ τῷ οἰκονομοῦντι τὰ κατὰ τὴν οἰκίαν, εἰ μὴ καλῶς οἰκονομοίῃ, μαχόμενον ἢ οὐχ οὕτως,

ΤΥΧΙΑΔΗΣ

Νῆ Δία, καί μοι δοκεῖ

ΣΙΜΩΝ

Τῷ μὲν οὖν Ἐπικούρῳ πάντα συμβαίνειν εἰκός, ὥστε οὐδέποτε τεύξεται τοῦ τέλους τῷ δὲ παρασίτῳ οὔτε μάγειρός ἐστιν ὧ χαλεπήναι, οὔτε ἀγρὸς οὔτε οἶκος<sup>2</sup> οὔτε ἀργύρια, ὑπὲρ ὧν ἀπολλυμένων ἀχθεσθεῖν, ὥστε καὶ φάγοι καὶ πίοι μόνος οὗτος ὑπο μηδενός, ὧν ἐκείνους ἀνάγκη, ἐνοχλούμενος

- 13 Ἄλλ' ὅτι μὲν τέχνη ἐστὶν ἢ παρασιτική, κακ τοιῶν καὶ τῶν ἄλλων ἱκανῶς δέδεικται λοιπον οτι καὶ ἀρίστη δεικτέον, καὶ τοῦτο οὐχ ἀπλῶς, ἀλλὰ πρῶτον μὲν, ὅτι κοινῇ πασῶν διαφέρει τῶν τεχνῶν, εἶτα ὅτι καὶ ἰδίᾳ ἐκάστης

Κοινῇ μὲν οὖν ἀπασῶν οὕτω διαφέρει πάσης γὰρ τεχνῆς ἀνάγκη προαγεῖν μάθησιν πόνον φό

<sup>1</sup> ὑστεροῦντα *Se igitur* ὑστερεῖν MDS

<sup>2</sup> οἶκος A M H οἰκονομος MSD Cf 53



## THE PARASITE

man cannot become an adept or attain the end, that is to say, pleasure. Even the rich man, however, who through his wealth ministers lavishly to his desires, cannot attain that. Why? Because quite inevitably, when a man spends his money, he becomes involved in many an unpleasantness, at one moment quarrelling with his cook for preparing the meat badly—or else if he does not quarrel eating poor food on that account and coming short of his pleasure—and the next moment quarrelling with the man who manages his household affairs, if he does not manage them well. Is not that so?

TYCHIADES

Yes, by Zeus, I agree with you

SIMON

Now Epicurus is likely to have all this happen to him, so that he will never reach the end. But the parasite has no cook with whom to lose his temper, nor lands nor house nor money over the loss of which to be vexed, so that he alone can eat and drink without being annoyed by any of the matters which inevitably annoy the rich.

That Parasitic is an art has been well enough demonstrated by means of this argument and the others. It remains to show that it is the best art, and not simply this, but first that it excels all the other arts put together, and then that it excels each of them individually.

It excels all put together for this reason. Every art has to be prefaced by study, hardships, fear and

## THE WORKS OF LUCIAN

βον πληγὰς, ἅπερ οὐκ ἐστὶν ὅστις οὐκ ἂν ἀπεύ-  
 ξαιτο ταύτην δὲ τὴν τέχνην, ὡς ἔοικεν, μόνην  
 ἔξεστι μαθεῖν ἄνευ πόνου τίς γὰρ ἀπὸ δείπνου  
 ποτὲ ἀπῆλθεν κλαίων, ὥσπερ τινὰς ἐκ τῶν διδα-  
 σκάλων ὀρώμεν, τίς δ' ἐπὶ δείπνον ἀπιὼν ὠφθῇ  
 σκυθρωπός, ὥσπερ οἱ εἰς διδασκαλεία φοιτῶντες,  
 καὶ μὴν ὁ μὲν παράσιτος ἐκὼν αὐτὸς ἐπὶ δείπνον  
 ἔρχεται μαλα ἐπιθυμῶν τῆς τέχνης, οἱ δὲ τὰς  
 ἄλλας τέχνας μανθανοντες μισοῦσιν αὐτάς, ὥστε  
 ἔνιοι δι' αὐτὰς ἀποδιδράσκουσι

Τί δέ, οὐ κακὲν ἐννοῆσαι σε δεῖ, ὅτι καὶ τοῖς  
 ἐν ἐκείναις ταῖς τέχναις προκόπτοντας οἱ πατέρες  
 καὶ μητέρες τούτοις τιμῶσι μάλιστα, οἷς καθ'  
 ἡμέραν καὶ τὸν παρασιτον, “Καλῶς νῆ Δία  
 ἔγραψεν ὁ ταῖς,” λέγοντες, “δοτε αὐτῷ φαγεῖν”  
 “Οὐκ ἔγραψεν ὀρθῶς, μὴ δότε,” οὕτω τὸ πρᾶ-  
 γμα καὶ ἔντιμον καὶ ἐν τιμῳρίᾳ μέγα φαίνεται

11 Καὶ μὴν αἱ ἄλλαι τέχναι τὸ τέλος<sup>1</sup> ὑστερον  
 τοῦτο ἔχουσι, μετὰ τὸ μαθεῖν καὶ τοὺς καρποὺς  
 ἡδέως ἀπολαμβάνουσαι πολλὴ γὰρ “καὶ ὀρθίος  
 οἶμος ἐς αὐτάς”<sup>3</sup> ἢ δὲ παρασιτικὴ μόνη τῶν  
 ἄλλων εὐθὺς ἀπολαύει τῆς τέχνης ἐν αὐτῷ τῷ  
 μανθάνειν, καὶ ἅμα τε ἄρχεται καὶ ἐν τῷ τέλει  
 ἐστίν

Καὶ<sup>4</sup> μέντοι τῶν ἄλλων τεχνῶν οὐ τινές, ἀλλὰ  
 πᾶσαι ἐπὶ μόνῃ τῇ τροφῇ γεγόνασιν, ὁ δὲ  
 παρασιτος εὐθύς ἔχει τὴν τροφήν ἅμα τῷ ἀρξα-  
 σθαι τῆς τέχνης ἢ οὐκ ἐννοεῖς ὅτι ὁ μὲν γεωργὸς

<sup>1</sup> τέλος Fritzsche not in MSS

<sup>2</sup> ἀπολαμβάνουσαι A M H ἀπολαμβάνουσι MSS

<sup>3</sup> αὐτὰς vulg αὐτὴν MSS

<sup>4</sup> καὶ vulg αἱ MSS

## THE PARASITE

floggings, from which everyone would pray to be delivered. But this art alone, it seems, can be learned without hardships. Who ever went home from a dinner in tears, as we see some going home from their schools? Who ever set out for a dinner looking gloomy, like those who go to school? I promise you, the parasite goes to dinner of his own accord, with a right good will to exercise his art, while those who are learning the other arts hate them so much that some run away from home on account of them.<sup>1</sup>

Again, should you not note that when pupils make progress in those arts, their fathers and mothers give them as special rewards what they give the parasite every day? "By Zeus, the boy has written nicely, they say, "give him something to eat!" "He has not written correctly, don't give him anything!" So highly is the thing esteemed, both as a reward and by way of punishment.

Again, the other arts attain to this end late, reaping their harvest of pleasure only after their apprenticeship, for "the road to them leadeth uphill" and is long.<sup>1</sup> Parasitic alone of them all derives profit from the art immediately, in the apprenticeship itself, and no sooner does it begin than it is at its end.

Moreover, the other arts, not merely in certain cases but in every case, have come into existence to provide support and nothing else, while the parasite has his support immediately, as soon as he enters upon his art. Do not you see that while the farmer

<sup>1</sup> The quotation is from Hesiod, *Works and Days* 290, and refers to the road that leads to virtue. The scholasticus, the grey-headed student, was a familiar figure, see Lucian's *Hermotimus*.

## THE WORKS OF LUCIAN

γεωργεῖ οὐ τοῦ γεωργεῖν ἔνεκα καὶ ὁ τέκτων τεκταίνεται οὐχὶ τοῦ τεκταίνεσθαι ἔνεκα, ὁ δὲ παρασιτος οὐχ' ἑτέρου μὲν τι διωκει, ἀλλὰ τὸ αὐτὸ καὶ ἔργον μὲν ἐστὶν αὐτοῦ καὶ οὗ ἔνεκα γίγνεται,

- 15 Καὶ μὴν ἐκεῖνά γε οὐδεὶς ἐστὶν ὅστις οὐκ ἐπίσταται, οτι οἱ μὲν τὰς λοιπὰς τέχνας ἐργαζόμενοι τὸν μὲν ἄλλον χρόνον ταλαιπωροῦσι, μίαν δὲ ἢ δύο μόνας τοῦ μηνος ἡμέρας ἱερας ἄγουσι,<sup>1</sup> καὶ εὐφραίνεσθαι λέγονται τότε ο δὲ παράσιτος τοῦ μηνος τὰς τριάκονθ' ἡμέρας ἱερὰς ἀγεί πᾶσαι γὰρ αὐτῷ δοκοῦσιν εἶναι τῶν θεῶι
- 16 Ἐτι οἱ μ ν βουλόμενοι τὰς ἄλλας τέχνας κατορθοῦν ὀλιγοσιτιαῖς καὶ ὀλιγοποσίαις χρῶνται καθάπερ οἱ νοσοῦντες, πολυποσιαῖς δὲ καὶ πολυσιτιαῖς οὐκ ἐστὶν εὐφραίνομενον μανθάνειν
- 17 Καὶ αἱ μὲν ἄλλαι τέχναι χωρὶς οργάνων οὐδαμῶς, τῷ κεκτημένῳ ὑπηρετεῖν δυναυται οὔτε γὰρ αὐλεῖν ἐνὶ χωρὶς αὐλῶν οὔτε ψαλλεῖν ἄνευ λύρας, οὔτε ἱππεύειν ἄνευ ἵππου αὕτη δὲ οὕτως ἐστὶν ἀγαθὴ καὶ οὐ βαρεῖα τῷ τεχνίτῃ, ὥστε ὑπάρχει καὶ μηδὲν ἔχοιτι ὄπλον χρῆσθαι αὐτῇ
- 18 Καὶ ὡς ἔοικεν ἄλλας τέχνας μανθάνομεν μισθὸν διδόντες ταύτην δὲ λαμβάνοντες ἐτι τῶν μὲν
- 19 ἄλλων τεχνῶν εἰσι διδασκαλοι τινες, τῆς δὲ παρασιτικῆς οὐδεὶς, ἀλλ' ὥσπερ ἡ ποιητικὴ κατὰ Σωκρατῇ καὶ αὐτῇ τινὲ θεία μοῖρα παραγίγνεται
- 20 κἀκεῖνο δὲ σκοπεῖ, ὅτι τὰς μὲν ἄλλας τέχνας

<sup>1</sup> MSS. *uñ* καὶ αἱ πόλεις δὲ τὰς μὲν δι' ἑαυτὰς τὰς δὲ ἑμνηνοὺς ἐορτὰς διατελοῦσι, revised by A M H as a comment Note *uñ* ο διατελοῦσι φοι τελοῦσι, or ἐπιτελοῦσι

## THE PARASITE

does not farm for the sake of farming, nor the builder build for the sake of building, the parasite does not aim at something different, his work and its object are one and the same thing

Everybody knows, too, that those who ply the rest of the arts judge all the time except one or two days a month which they celebrate as holidays,<sup>1</sup> and are said to have their good time then. But the parasite celebrates thirty holidays a month, for he thinks that every day belongs to the gods

Furthermore, those who wish to be successful in the other arts eat little and drink little, like invalids, and it is impossible to learn them while one is rejoicing the inner man with plenty of food and plenty of wine

The other arts, moreover, cannot be of use to their possessor without tools, for it is impossible to pipe without a pipe or to stum without a lyre or to ride without a horse, but this one is so genial and presents so little difficulty to the artisan that even one who has no tools can follow it

And we pay, it is likely, for our lessons in the other arts, but get paid in this one. Besides, the other arts have teachers, but Parasitic has none, like the Art of Poetry according to the definition of Socrates, it comes by some divine dispensation.<sup>2</sup> Reflect, too, that we cannot exercise the other arts

<sup>1</sup> The manuscripts add "and the cities too hold some feasts once a year and others once a month"

<sup>2</sup> Plato, *Ion* 534 B-C

# THE WORKS OF LUCIAN

ὁδεύοντες ἢ πλέοντες οὐ δυνάμεθα διαπράττεσθαι,  
ταύτη<sup>1</sup> δέ ἐστι χρῆσθαι καὶ ἐν οδῷ καὶ πλέοντι

ΤΥΧΙΑΔΗΣ

21 Πάνυ μὲν οὖν

ΣΙΜΩΝ

Καὶ μέντοι, ὦ Τυχιάδῃ, αἱ μὲν ἄλλαι τέχναι  
δοκοῦσί μοι ταύτης ἐπιθυμεῖν, αὕτη δὲ οὐδεμιᾶς  
έτέρας

ΤΥΧΙΑΔΗΣ

Τί δέ, οὐχ οἱ τὰ ἀλλότρια λαμβάνοντες ἀδικεῖν  
σοι δοκοῦσι,

ΣΙΜΩΝ

Πῶς γὰρ οὔ,

ΤΥΧΙΑΔΗΣ

Πῶς οὖν ο παρασίτος τὰ ἀλλότρια λαμβαιων  
οὐκ ἀδικεῖ μονος,

ΣΙΜΩΝ

22 Οὐκ ἔχω λέγειν καὶ μὴν τῶν ἄλλων τεχνῶν  
αἱ ἀρχαὶ φαῦλαι τινες καὶ εὐτελεῖς εἰσι, τῆς δὲ  
παρασιτικῆς ἀρχὴ πᾶν γενηαία τις το γὰρ  
θρυλουμειον τοῦτο τῆς φιλίας ὄνομα οὐκ ἂν ἄλλο  
τι εὔροις ἢ ἀρχὴν παρασιτικῆς

ΤΥΧΙΑΔΗΣ

Πῶς λεγεις,

ΣΙΜΩΝ

Οτι οὐδεις ἐχθρον ἢ ἀγνώτα ἄνθρωπον ἄλλ  
οὐδὲ σινηθή μετρίως ἐπὶ δεῖπνον καλεῖ, ἀλλὰ δεῖ

<sup>1</sup> ταύτη vulg αὕτη MSS

<sup>1</sup> This point is not dwelt upon here because the author proposes to use it with great effect later at the expense of philosophy (§§ 31 ff)

## THE PARASITE

while on a journey or a voyage, but this one can be plied both on the road and at sea

TYCHIADES

Quite true

SIMON

Moreover, Tychiades, it seems to me that the other arts stand in need of this one, but this one does not stand in need of any other<sup>1</sup>

TYCHIADES

But, I say, don't you think that people who take what belongs to someone else do wrong?

SIMON

Certainly

TYCHIADES

How is it, then, that the parasite is the only one that does not do wrong in taking what belongs to someone else?

SIMON

I can't say<sup>12</sup>—Again, in the other arts the first steps are shabby and insignificant, but in Parasitic the first step is a very fine one, for friendship, that oft-lauded word, is nothing else, you will find, than the first step in Parasitic

TYCHIADES

What do you mean?

SIMON

That nobody invites an enemy or an unknown person to dinner, not even a slight acquaintance. A

<sup>2</sup> Fritzsche gives the two questions to Simon and the answers to Tychiades at the expense of a little rewriting. Perhaps he is right but it is rather too bad to lose the humorous effect of the "I can't say" in the mouth of Simon, followed by the change of subject

## THE WORKS OF LUCIAN

προτερον οἶμαι τοῦτον γενέσθαι φίλον, ἵνα κοινω-  
νίση σπονδῶν καὶ τραπέζης καὶ τῶν τῆς τέχνης  
ταύτης μυστηρίων ἐγὼ γοῦν πολλάκις ἤκουσα  
τινων λεγόντων, “Ποταπὸς δὲ οὗτος φίλος<sup>1</sup> ὅστις  
οὔτε βέβρωκεν οὔτε πέπωκεν μεθ’ ἡμῶν,” δηλον  
ὅτι τὸν συμπίνοντα καὶ συνεσθίουτα μόνον πιστὸν  
φίλον ἡγουμένων

- 23 Ὅτι γε μὴν ἡ βασιλικωτάτη τῶν τεχνῶν ἔστιν  
αυτῇ, μάθοις ἂν καὶ ἐκ τοῦδε οὐχ ἥκιστα τὰς  
μὲν γὰρ λοιπὰς τέχνας οὐ μόνον κακοπαθοῦντες  
καὶ ἰδρῶντες, ἀλλὰ νῆ Δία καθήμενοι καὶ ἐστῶ-  
τες ἐργάζονται ὥσπερ ἀμέλει δοῦλοι τῶν τεχνῶν,  
οὗ δὲ παρισίτος μεταχειρίζεται τὴν αὐτοῦ τέχνην  
ὥς βασιλεὺς κατακειμενός

- 24 Ἐκεῖνι μὲν γὰρ τι δεῖ λέγειν περὶ τῆς εὐδαι-  
μονίας αὐτοῦ, οἷον δὴ μόνος κατὰ τὸν σοφὸν  
Ὅμηρον “οὔτε φυτεύει χερσὶ φυτὸν οὔτε ἀροῖ,  
ἀλλὰ τὰ γ’ ὥσπερ ἀσπάρτα καὶ ἀνῆροτα παντὰ  
νέμεται

- 25 Καὶ μὴν ρητορά τε καὶ γεωμέτρην καὶ χαλκέα  
οὐδὲν κωλύει τὴν εαυτοῦ τέχνην ἐργάζεσθαι  
εἰαν τε ποιηρὸς εἰαν τε καὶ μωρός ἢ, παρασιτεῖν  
δὲ οὐδεὶς δύναται ἢ μωρός ὢν ἢ ποιηρὸς

### ΤΙ ΧΙΑΔΗΣ

Παπαί, οἷον χρήμα ἀποφαίνει τὴν παρασιτικὴν  
ὥστε καὶ αὐτὸς ἤδη βούλεσθαι δοκῶ μοι παράσι-  
τος εἶναι ἀντὶ τούτου ὅς εἰμι

### ΣΙΜΩΝ

- 26 Ὡς μὲν τοίνυν κοινῇ πασῶν<sup>3</sup> διαφέρει, δε-

<sup>1</sup> οὗτος φίλος Cobet οὗτος ο φίλος MSS

<sup>2</sup> γ Dindorf not in MSS

<sup>3</sup> πασων Jacobitz πάντων MSS



## THE PARASITE

man must first, I take it, become a friend in order to share another's bowl and board, and the mystic rites of this art. Anyhow, I have often heard people say, "How much of a friend is he, when he has neither eaten nor drunk with us." That is of course because they think that only one who has shared their meat and drink is a trusty friend.

That in truth it is the most loyal of the arts, you can infer from this fact above all: men work at the rest of them not only with discomfort and sweat but actually sitting or standing, just as if they were slaves to the arts, while the parasite plies his art lying down, like a king!

What need is there, in speaking of his felicity, to mention that he alone, according to wise Homer, "neither planteth a plant with his hands nor plougheth, but all, without sowing or ploughing, <sup>1</sup> supply him with pasture?"

Again, there is nothing to hinder a rhetorician or a geometer or a blacksmith from working at his trade whether he is a knave or a fool, but nobody can be a parasite who is either a knave or a fool.

### TYCHIADES

Goodness! What a fine thing you make out Parasitic to be! I myself already want to be a parasite, I think, rather than what I am.

### SIMON

Well, that it excels all put together, I think I

<sup>1</sup> *Odyssey* 9, 108-109

δείχθαι μοι δοκῶ φέρε δὴ ὡς καὶ κατ' ἰδίαν ἐκάστης διαφέρει σκοπῶμεν τὸ μὲν δὴ ταῖς βαναύσοις τέχναις παραβάλλειν αὐτὴν ἀνόητόν ἐστιν, καὶ μᾶλλον πῶς καθαιροῦντος τὸ ἀξίωμα τῆς τέχνης ὅτι γε μὴν τῶν καλλίστων καὶ μεγίστων τεχνῶν διαφέρει δεικτέον ωμολόγηται δὴ πρὸς πάντων τὴν τε ῥητορικὴν καὶ τὴν φιλοσοφίαν, ἃς διὰ γενναιότητα καὶ ἐπιστήμας ἀποφαίνονται τινες, ἐπειδὴν<sup>1</sup> καὶ τούτων ἀποδείξαιμι τὴν παρασιτικὴν πολὺ κρατοῦσαν, δῆλον ὅτι<sup>2</sup> τῶν ἄλλων τεχνῶν δόξει προφερεστάτη καθαπερ ἢ Ναυσικία τῶν θεραπαινίδων

- 27 Κοινῇ μὲν οὖν ἀμφοῖν διαφέρει καὶ τῆς ῥητορικῆς καὶ τῆς φιλοσοφίας, πρῶτον κατὰ τὴν ὑπόστασιν ἡ μὲν γὰρ ὑφέστηκεν, αἱ δὲ οὐ οὔτε γὰρ τὴν ῥητορικὴν ἐν τι καὶ τὸ αὐτὸ νομίζομεν, ἀλλ' οἱ μὲν τέχνην, οἱ δὲ τούναντίον ατεχνίαν, ἄλλοι δὲ κακοτεχνίαν, ἄλλοι δὲ ἄλλο τι ὁμοίως δὲ καὶ τὴν φιλοσοφίαν οὐ<sup>3</sup> κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχουσιν, ἐτέρως μὲν γὰρ Ἐπικούρῳ δοκεῖ τὰ πράγματα εἶναι, ἐτέρως δὲ τοῖς ἀπὸ τῆς Στοᾶς, ἐτέρως δὲ τοῖς ἀπὸ τῆς Ἀκαδημίας, ἐτέρως δὲ τοῖς ἀπὸ τοῦ Περιπάτου, καὶ ἀπλῶς ἄλλος ἄλλην ἀξιοῖ τὴν φιλοσοφίαν εἶναι καὶ μέχρι γε νῦν οὔτε οἱ αὐτοὶ γνώμης κρατοῦσιν οὔτε αὐτῶν ἡ τέχνη μία φαίνεται ἐξ ὧν δῆλον ὅτι τεκμαίρεσθαι καταλείπεται ἀρχὴν γὰρ φημι μηδὲ<sup>4</sup> εἶναι τέχνην ἧς οὐκ ἐστὶν ὑπόστασις ἐπεὶ τί δὴ

<sup>1</sup> Luciani Dindorf ἐπειδαν (ἐπειδαν γοῦν) also is corrupt  
μεγίστας εἶναι ὥστε εἰ gives the required sense

δῆλον ὅτι vulg σχολῇ δῆλον ὅτι MSS.

<sup>2</sup> ου Cobet, Ψ ( ) not in other MSS

<sup>3</sup> μηδε vulg μητε MSS

## THE PARASITE

have demonstrated. Come now, let us see how it excels each individually. To compare it with the vulgar arts is silly, and, in a way, more appropriate to someone who is trying to belittle its dignity. We must prove that it excels the finest and greatest of them. It is universally admitted that rhetoric and philosophy, which some people even make out to be sciences because of their nobility, are the greatest. Therefore, if I should prove that Parasitic is far superior to these, obviously it will appear preeminent among the other arts, like Nausicaa among her handmaids.<sup>1</sup>

It excels both rhetoric and philosophy, in the first place in its objective reality, for it has this, and they have not. We do not hold one and the same view about rhetoric, some of us call it an art, some a want of art, others a depraved art, and others something else. So too with philosophy, which is not uniform and consistent, for Epicurus has one opinion about things, the Stoics another, the Academics another, the Peripatetics another, in brief, everybody claims that philosophy is something different, and up to now, at all events, it cannot be said either that the same men control opinion or that their art is one. By this it is clear what conclusion remains to be drawn. I maintain that there can be no art at all which has not objective reality. For how else can you

<sup>1</sup> *Odyssey* 6 102-109

## THE WORKS OF LUCIAN

ποτε ἀριθμητικὴ μὲν μία ἐστὶ καὶ ἡ αὐτὴ<sup>1</sup> καὶ δις δύο παρὰ τε<sup>2</sup> ἡμῖν καὶ παρὰ Πέρσαις τέσσαρά ἐστιν καὶ συμφωνεῖ ταῦτα καὶ παρὰ Ἑλλησι καὶ βαρβάροις, φιλοσοφίας δὲ πολλὰς καὶ διαφόρους οῶμεν καὶ οὔτε τὰς ἀρχὰς οὔτε τὰ τέλη σύμφωνα πασῶν,

### ΤΥΧΙΑΔΗΣ

Ἀληθῆ λέγεις μίαν μὲν γὰρ τὴν φιλοσοφίαν εἶναι λέγουσιν, αὐτοὶ δὲ αὐτὴν<sup>3</sup> ποιοῦσι πολλὰς

### ΣΙΜΩΝ

28 Καὶ μὴν καὶ τὰς μὲν ἄλλας τέχνας, εἰ καὶ τι κατὰ ταύτας ἀσύμφωνον εἴη, κἂν παρέλθοι τις συγγνωμῆς ἀξιῶσας, ἐπεὶ μέσαι τε δοκοῦσι καὶ αἱ καταληψεῖς αὐτῶν οὐκ εἰσὶν ἀμετάπτωτοι<sup>4</sup> φιλοσοφίαν δὲ τις ἂν καὶ ἄνάσχοιτο μὴ μίαν εἶναι καὶ μηδε συμφωνον αὐτὴν ἑαυτῇ μᾶλλον τῶν ὀργανῶν μια μὲν οὖν οὐκ ἐστὶ φιλοσοφία, ἐπειδὴ οῶν καὶ ἀπειροὶ οὔσαν πολλὰ δὲ οὐ δύνανται εἶναι, ἐπειδὴ περὶ ἡ σοφία<sup>5</sup> μια

29 Ὅμοιος δὲ καὶ περὶ τῆς ὑποστάσεως τῆς ῥητορικῆς ταῦτα φαίη τις ἂν τὸ γὰρ περὶ ἐνὸς προκειμένου ταῦτ' ἀμὲν λέγειν ἅπαντας, ἀλλὰ μυχὴν εἶναι φορᾶς ἀντιδόξου, ἀπόδειξις μεγίστη τοῦ μηδὲ ἀρχὴν εἶναι τοῦτο οὐ μίαν καταληψίς οὐκ ἐστὶν το γὰρ ζητεῖν τό, τί μᾶλλον αὐτό

<sup>1</sup> καὶ ἡ αὐτὴ vulg καὶ αὐτὴ MSS

τε vulg γε MSS

<sup>3</sup> αὐτὴν Cobet & anonymous friend αὐτὰς MSS

<sup>4</sup> MSS (except Ω) add προσδεκτεος ἂν εἴη  
ἂν καὶ vulg ἀναγκαίαν MSS

## THE PARASITE

explain it that arithmetic is one and the same, and twice two is four not only here but in Persia, and all its doctrines are in tune not only in Greece but in strange lands, yet we see many different philosophies, all of them out of tune both in their beginnings and in their ends<sup>2</sup>

TYCHIADES

You are right they say philosophy is one, but they themselves make it many

SIMON

As far as the other arts are concerned, if there should be some discord in them, one might pass it over, thinking it excusable, since they are subordinate and their knowledges are not exempt from change. But who could endure that philosophy should not be one, and in better tune with itself than a musical instrument? Well now, philosophy is not one, for I see that it is infinitely many, yet it cannot be many, for wisdom is one.

The same can be said, too, of the objective reality of rhetoric. When all do not express the same views about one subject, but there is a battle royal of contradictory declarations, that is the greatest proof that the subject of which there is not a single definite conception does not exist at all, for to enquire whether it is this rather than that, and never to agree

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<sup>2</sup> σοφία Collet's friend φιλοσοφία MSS  
αυτό Halm αὐτῶν MSS

ἐστιν, καὶ τὸ μηδέποτε ὁμολογεῖν ἐν<sup>1</sup> εἶναι, τοῦτο αὐτὴν ἀναιρεῖ τοῦ ζητουμένου τὴν οὐσίαν

- 30 Ἡ μέντοι παρασιτικὴ οὐχ οὕτως ἔχει, ἀλλὰ καὶ ἐν Ἑλλησι καὶ βαρβάροις μία ἐστὶν καὶ κατὰ ταῦτα καὶ ὡσαύτως, καὶ οὐκ ἂν εἴποι τις ἄλλως μὲν τούσδε, ἑτέρως δὲ τούσδε παρασιτεῖν, οὐδέ εἰσιν ὥς ἔοικεν ἐν παρασίτοις<sup>2</sup> τινες οἶον Στωικοὶ ἢ Ἐπικουρειοὶ δόγματα ἔχοντες διάφορα, ἀλλὰ πᾶσι πρὸς ἅπαντας ὁμολογία τίς ἐστιν καὶ συμφωνία τῶν ἔργων καὶ τοῦ τέλους ὥστε ἔμοιγε δοκεῖ ἡ παρασιτικὴ κινδυνεύειν κατὰ γὰρ τοῦτο καὶ σοφία εἶναι

ΤΙ ΧΙΑΔΗΣ

- 31 Πανυ μοι δοκεῖς ἱκανῶς ταῦτα εἰρηκέναι ὥς δὲ καὶ τα ἄλλα χείρων ἐστὶν ἢ φιλοσοφία τῆς σῆς τέχνης, πῶς ἀποδεικνύεις,

ΣΙΜΩΝ

Οὐκοῦν αἰτιακῇ πρώτῃν εἶπειν ὅτι φιλοσοφίας μὲν οὐδέποτε ἡρίσθη παρασιτος, παρασιτικῆς δὲ παμπόλλοι ἐπιθυμησαντες μνημονεύονται φιλοσοφοί, καὶ μέχρι γὰρ νῦν ἐρώσιν

ΤΙ ΧΙΑΔΗΣ

Καὶ τίνας ἂν ἔχοις εἰπεῖν φιλοσόφους παρασιτεῖν στουδάσαντας,

ΣΙΜΩΝ

Ουστινα, μέντοι, ὦ Τυχιάδῃ, οὓς καὶ σὺ γιγνωσκῶν ὑποκρινῇ ἀγνοεῖν καὶ με κατασοφίζῃ ὥς

<sup>1</sup> ἐν Fritzsche ἂν Γ<sup>1</sup>Ω μίαν Γ' other MSS

ἐν παρασίτοις A M H παρασίτοις MSS Cf Gallus 27 fin ἐν ἐκείνοις

<sup>2</sup> καὶ με κατασοφίζῃ ws Fritzsche καὶ με κατὰ Γ<sup>1</sup>Ω, καὶ με ws Γ<sup>2</sup>, other MSS

## THE PARASITE

that it is one, does away with the very existence of the subject that is questioned

This is not the case, however, with Parasitic. Both among Greeks and among foreigners it is one and uniform and consistent, and nobody can say that it is practised in one way by this set of men and in another by that set. Nor are there, it seems, among parasites any sects like the Stoics or the Epicureans, holding different doctrines. No there is concord among them all, and agreement in their works and in their end. So to my thinking Parasitic may well be, in this respect at least, actually wisdom.

TYCHIADES

It seems to me that you have put all this very well. But how do you prove that philosophy is inferior to your art in other ways?

SIMON

Well, it must first be mentioned that no parasite ever fell in love with philosophy, but it is on record that philosophers in great number have been fond of Parasitic, and even to day they love it!

TYCHIADES

Why, what philosophers can you mention that have been eager to play parasite?

SIMON

What philosophers, Tychiades? Though you know them yourself, you pretend not to, and try to pull

## THE WORKS OF LUCIAN

τινος αὐτοῖς αἰσχύνῃς ἐντεῦθεν γιγνομένης, οὐχί τιμῇς

ΤΥΧΙΑΔΗΣ

Οὐ μα τον Δια, ὦ Σίμων, ἀλλὰ καὶ σφόδρα απορῶ οὐστιας καὶ εὖροις εἰπεῖν

ΣΙΜΩΝ

᾽Ω γενναῖε, σύ μοι δοκεῖς ἀνήκοος εἶναι καὶ τῶν ἀναγραφάντων τοὺς ἐκείνων βίους, ἐπεὶ παντως ἂν καὶ ἐπιγνῶναι οὐστυνας λέγω δύναιο

ΤΥΧΙΑΔΗΣ

Καὶ μέντοι νῆ τον Ἡρακλέα ποθῶ δὴ ἀκούειν τίνες εἰσίν

ΣΙΜΩΝ

Ἐγώ σοι κατ'αλέξω αὐτοὺς, ὄντας οὐχὶ τοὺς φαυλοὺς, ἀλλ' ὥς<sup>1</sup> ἐγὼ δοκῶ, τοὺς ἀρίστους καὶ  
 32 οὓς ἥκιστα συγίει. Αἰσχύνῃς μέντοι ο Σωκρα-  
 τικός, οὗτος ο τοὺς μακροὺς κίι ἀστείους δια-  
 λογοῖς γραψας, ἦκεν ποτε εἰς Σικελίαν κομίζων  
 αὐτοὺς, εἰ πως ἔδύναιτο δι' αὐτῶν γνωσθῆναι  
 Διονυσίῳ τῷ τυραννίῳ, καὶ τὸν Μιλτιάδην ἀνα-  
 γνούς καὶ δόξας εὐδοκιμηκέαι λοιπὸν ἐκάθητο εἰ  
 Σικελία παρασιτῶν Διονυσίῳ καὶ ταῖς Σωκράτους  
 33 διατριβαῖς ἐρρῶσθαι φρασας τί δέ, καὶ Ἀρί-  
 στιππος ο Κυρηναῖος οὐχὶ τῶν δοκίμων φαίνεται  
 σοι φιλοσυφῶν,

ΤΥΧΙΑΔΗΣ

Και παυν

ΣΙΜΩΝ

Και οὗτος μέντοι κατὰ τὸν αὐτὸν χρόνον διέ-  
 τριβεν ἐν Συρακούσαις παρασιτῶν Διονυσίῳ

<sup>1</sup> ως Gesneri αὖ MSS εἴ πως Dindorf οπως MSS



## THE PARASITE

the wool over my eyes, as if it brought them disgrace instead of honour !

TYCHIADES

No, by Zeus, Simon, I am very much at a loss as to whom you can find to mention

SIMON

My dear fellow you seem to be unfamiliar with their biographers, as otherwise you would certainly be able to recognize whom I mean

TYCHIADES

Well, anyhow by Hercules, I long to find out now who they are

SIMON

I shall give you a list of them and they are not the riff-raff, but in my opinion the best and those whom you would least expect. Aeschines the Socratic, the man who wrote the long and witty dialogues, once went to Sicily, taking them with him, in the hope that through them he might be able to get acquainted with Dionysius the tyrant, and after he had read his "Miltiades" and was considered to have made a hit, he made himself at home in Sicily from then on, playing parasite to the tyrant and bidding adieu to the haunts of Socrates. And what about Aristippus of Cyrene? Is he not in your opinion one of the philosophers of distinction?

TYCHIADES

Very much so

SIMON

But he too lived in Syracuse at about the same time, playing parasite to Dionysius. In fact, of all

# THE WORKS OF LUCIAN

παντων γοῦν ἀμέλει τῶν παρασίτων αὐτὸς ἡν-  
δοκίμει παρ' αὐτῷ καὶ γὰρ ἦν πλέον τι τῶν  
ἄλλων πρὸς τὴν τέχνην εὐφυής, ὥστε τοὺς  
ὀψοποιοὺς ὁσημέραι ἔπεμπεν παρὰ τοῦτον ο  
Διονύσιος ὡς τι παρ' αὐτοῦ μαθησομένους

Οὗτος μέντοι δοκεῖ καὶ κοσμήσαι τὴν τέχνην  
34 ἀξίως ο δὲ Πλάτων ὑμῶν ὁ γενναιότατος καὶ  
αὐτὸς μὲν ἦκεν εἰς Σικελίαν ἐπὶ τούτῳ, καὶ ὀλίγας  
παρασιτήσας ἡμέρας τῷ τυράννῳ τοῦ παρασιτεῖν  
υπὸ ἀφύϊας ἐξεπεσε, καὶ πάλιν Ἀθήναζε ἀφικό-  
μενος καὶ φιλοπονησας καὶ παρασκευάσας εαυτὸν  
αὖθις δευτέρῳ στόλῳ ἐπέπλευσε τῇ Σικελίᾳ καὶ  
δειπνήσας πάλιν ὀλίγας ἡμέρας ὑπὸ ἀμάθιας  
ἐξεπεσε καὶ αὕτη ἡ συμφορὰ Πλατωνι περὶ  
Σικελίαν ὁμοία δοκεῖ γενεσθαι τῇ Νικίου

## ΤΥΧΙΑΔΗΣ

Καὶ τίς ὦ Σίμων, περὶ τούτου λεγεί

## ΣΙΜΩΝ

35 Πολλοὶ μὲν καὶ ἄλλοι, Ἀριστόξενος δὲ ο μου-  
σικός, πολλοῦ λόγου ἄξιος<sup>1</sup>

Εὐριτίδης μὲν γὰρ οτι Ἀρχελάῳ μέχρι μὲν  
τοῦ θανάτου παρεσίτει καὶ Ἀναξαρχὸς Ἀλε-  
36 ξανδρῳ παντὶ ἐπίστασαι καὶ Ἀριστοτέλης  
δε τῆς παρασιτικῆς ἡρξάτο μόνον ὥσπερ καὶ τῶν  
ἄλλων τεχνῶν

37 Φιλοσόφους μὲν οὖν, ὥσπερ ἦν, παρασιτεῖν<sup>2</sup>  
σπουδαπαντας ἔδειξα παράσιτον δὲ οὐδεὶς ἔχει  
φράσαι φιλοσοφεῖν εθελήσαντα

<sup>1</sup> MSS add καὶ αὐτὸς δὲ παράσιτος Νηλεὺς ἦν, excised by  
Cobet Dandoit, referring it to Aristotle, sets it after τεχνῶν  
παρασιτεῖν du Soul παρασιτικ MSS

## THE PARASITE

the parasites he was in highest favour with him, being, to be sure, somewhat more gilded for the art than the rest of them, so that Dionysius sent his cooks to him every day, to learn something from him

Aristippus, indeed, appears to have been a worthy ornament to the art, but your most noble Plato also came to Sicily for this purpose, and after being parasite to the tyrant only a few days, was turned out of his place as parasite on account of ineptitude. Then, after going back to Athens and working hard and preparing himself, he cruised once more to Sicily on a second venture, and again, after only a few days of dining was turned out on account of stupidity, and this "Sicilian disaster" of Plato's is considered equal to that of Nicias

### ISCHIADES

Why, who tells about this, Simon

### SIMON

A great many, among them, Aristoxenus the musician, who deserves great consideration <sup>1</sup>

That Euripides was parasite to Archelaus until he died, and Anaxarchus to Alexander, you surely know. As to Aristotle, he only made a beginning in Parasitic, as in every other art

I have shown that, as I said, philosophers have been eager to play parasite, but nobody can instance a parasite who has cared to practise philosophy

<sup>1</sup> The MSS add "and he himself was parasite to Neleus." Both were pupils of Aristotle. Aristoxenus wrote a life of Plato, which was used by Diogenes Laertius

- 38 Καὶ μέντοι εἰ ἐστὶν εὐδαιμον το μὴ πεινῆν  
μηδὲ διψῆν μηδὲ ριγοῦν, ταῦτα οὐδενὶ ἄλλω  
υπάρχει ἢ παρασίτῳ ὥστε φιλοσόφους μὲν ἂν  
τις πολλοὺς καὶ ῥιγοῦντας καὶ πεινῶντας εὖροι,  
παρασίτου δὲ οὐ ἢ οὐκ ἂν εἶη παράσιτος, ἀλλὰ  
δυστυχῆς τις καὶ<sup>1</sup> πτωχὸς ἄνθρωπος καὶ<sup>1</sup> φιλο-  
σόφῳ ὅμοιος

ΤΥΧΙΑΔΗΣ

- 39 Ἰκανῶς ταῦτά γε ὅτι δὲ κατὰ τάλλα<sup>2</sup> δια-  
φέρει φιλοσοφίας καὶ ρητορικῆς ἢ παρασιτικῆς  
πῶς ἐπιδεικνύεις,

ΣΙΜΩΝ

Εἰσὶν, ὦ βέλτιστε, καιροὶ τοῦ τῶν ἀνθρώπων  
βίου, ὁ μὲν τις εἰρήνης, οἶμαι, ὁ δ' αὖ πολέμου  
ἐν δὴ τούτοις πᾶσα ἀνάγκη φανερὰς γίγνεσθαι  
τὰς τέχνας καὶ τοὺς ἔχοντας ταύτας ὁποῖοί τινές  
εἰσιν· πρότερον δέ, εἰ δοκεῖ, σκοπωμεθα τὸ τοῦ  
πολέμου καιρὸν, καὶ τινες ἂν εἶεν μάλιστα χρη-  
σιμῶτα-οὶ ἰδίᾳ ἑκάστος αὐτῷ καὶ κοινῇ τῇ  
πόλει

ΤΥΧΙΑΔΗΣ

Ὡς οὐ μέτριον ἀγῶνα καταγγέλλεις τῶν ἀν-  
δρῶν καὶ ἐγωγε παλαι γελῶ κατ' ἐμαυτὸν  
ἐννοῶν ποῖος ἂν εἶη συμβαλλόμενος παρασίτῳ  
φιλόσοφος

ΣΙΜΩΝ

- 10 Ἴνα τοίνυν μὴ πάνυ θαυμάζῃς μηδὲ τὸ πρᾶγμα  
σοι δοκῇ χλεύης ἄξιον, φέρε προτυπωσωμεθα  
παρ' ἡμῖν αὐτοῖς ἡγγέλθαι μὲν αἰφνίδιον εἰς τὴν  
χωρὰν ἐμβεβληκέναι πολεμίους, εἶναι δὲ ἀνάγκην

<sup>1</sup> καὶ A V H ἢ MSS<sup>2</sup> ταλλα Gritzsche πολλὰ MSS

## IHF PARASITE

Furthermore, if happiness lies in not hungering or thirsting or shivering, nobody has this in his power except the parasite. Consequently you can find many cold and hungry philosophers but never a parasite, otherwise he would not be a parasite, but an unfortunate beggar fellow, resembling a philosopher.

TYCHIADES

You have been sufficiently explicit on that score. But how do you prove that Parasitic excels philosophy and rhetoric in other respects?

SIMON

There are seasons, my dear fellow, in the life of man, seasons of peace, I take it, and again seasons of war. Well, in those seasons it is absolutely inevitable that the arts and those who possess them should show what they are. First, if you please, let us consider the season of war, and what class of men would be above all most useful to themselves individually and to the state in general.

TYCHIADES

What a searching test of manhood you are announcing! I have long been laughing inwardly to think how a philosopher would look in comparison with a parasite.

SIMON

Then in order to prevent you from wondering too much and also from thinking it a laughing matter, let us imagine that right here in our city proclamation has been made that the enemy has unexpectedly invaded the country, that it is

## THE WORKS OF LUCIAN

- επεξιεναι καὶ μὴ περιορᾶν ἐξω δηουμένην τὴν γῆν, του στρατηγὸν δὲ παραγγέλλειν ἅπαντας εἰς τὸν καταλογον τοὺς ἐν ἡλικίᾳ, καὶ δὴ χωρεῖν τοὺς ἄλλους, ἐν δὲ δὴ τούτοις φιλοσόφους τινὰς και ρητορας καὶ παρασίτους πρῶτον τοίνυν ἀποδυσωμεν αὐτούς ἀνάγκη γὰρ τοὺς μέλλοντας ὀπλίζεσθαι γυμνοῦσθαι πρότερον θεῶ δὴ τοὺς ἄνδρας, ὧ γενναῖε, καθ' ἑκάστον καὶ δοκίμαζε τὰ σώματα τοὺς μεν τοίνυν αὐτῶν ὑπὸ ἐνδείας ἴδοις ἂν λεπτοὺς καὶ ὠχρούς, πεφρικοτας, ὥσπερ ἤδη τραυματίας παρειμένους ἁγῶνα μὲν γὰρ καὶ μάχην σταδιαίαν καὶ ὠθισμόν καὶ κόνιν καὶ τραύματα μη γελοῖον ἢ λέγειν δύνασθαι φέρειν ἀνθρωπους ὥσπερ ἐκείνους τινὸς δεομένους ἀναλήψεως
- 41 ἄθρει δε πάλιν μεταβὰς τὸν παράσιτον ὁποῖός τις φαίνεται ἄρ' οὐχ ὁ μὲν τὸ σῶμα πρῶτον πολὺς καὶ τὸ χρῶμα ἡδύς, οὐ μέλας δὲ οὐδε λευκός—τὸ μὲν γὰρ γυναικί, τὸ δὲ δούλῳ προσοικεν—ἐπειτα θυμοειδής, δεινον βλεπων ὁποῖον ημεῖς, μεγα και υφαιμον, οὐ γὰρ καλὸν δεδοικότα και θῆλιν ὀφθαλμοι εἰς πόλεμον φέρειν ἄρ' οὐχ ὁ τοιοῦτος καλὸς μεν γένοιτ' ἂν καὶ ζῶν σπλιτης, καλὸς δὲ καὶ εἰ ἀποθάνοι νεκρός <sup>1</sup>
- 42 Ἄλλα τί δεῖ ταῦτα εἰκαζειν ἔχοντας αὐτῶν παραδειγματα, ἀπλῶς γὰρ εἰπεῖν, ἐν πολέμῳ τῶι πωποτε ρητόρων ἢ φιλοσοφῶν οἱ μὲν οὐδὲ ὅλως υπέμειναι ἐξω τοῦ τείχους προελθεῖν, εἰ δέ τις καὶ αἰαγκασθεὶς παρεταξατο, φημὶ τοῦτον λείψαντα τὴν ταξιν ὑποστρέφειν

<sup>1</sup> νεκρός A M H καλῶς Mss Sommerbrodt excises καλῶς

## THE PARASITE

necessary to take the field against them and not allow the farm-lands outside the walls to be laid waste, that the commander has called to the colours all those of military age, and that of course everybody is going, including certain philosophers and rhetoricians and parasites. First, then, let us strip them to the skin, for those who are going to put on armour must first take off their clothes. Now inspect your men, sir, one by one, and give them a physical examination. Some of them you can see to be thin and pale through privation, shuddering, and as limp as if they had already been wounded. Surely it would be ridiculous to say that fighting, hand-to-hand combat, pushing, dust, and wounds can be borne by men like these, who need something to brace them up! Pass on, and now see how the parasite looks! In the first place, is he not generous in his proportions and pleasing in his complexion, neither dark nor fair of skin, for the one befits a woman, and the other a slave, and besides, has he not a spirited look, with a fiery glance like mine, high and bloodshot? It is not becoming, you know, to go into battle with a timorous and womanish eye. Would not such a man make a fine soldier in life and a fine corpse if he should die?<sup>1</sup>

But what is the good of guessing about all this, when we have historical examples? I'll put it briefly, in war, of all the rhetoricians and philosophers that ever were, some have not dared to go outside the walls at all, and if any one of them ever took the field under compulsion, he deserted his post, I maintain, and beat a retreat.

<sup>1</sup> Cf. Lytaeus 8 29-30, and § 55

# THE WORKS OF LUCIAN

ΤΥΧΙΑΔΗΣ

Ὡς θαυμάσια πάντα καὶ οὐδὲν ὑπισχνῇ μέτριον  
λέγε δὲ ὁμως

ΣΙΜΩΝ

Τῶν μὲν τοίνυν ῥητόρων Ἰσοκράτης οὐχ ὅπως  
εἰς πόλεμον ἐξῆλθέν ποτε, ἀλλ' οὐδ' ἐπὶ δικαστή-  
ριον ἀνέβη, διὰ δειλίαν, οἶμαι, ὅτι οὐδὲ τὴν φωνὴν  
διὰ τοῦτο εἶχεν ἔτι τί δ',<sup>1</sup> οὐχὶ Δημάδης μὲν καὶ  
Αἰσχίνης καὶ Φιλοκράτης ὑπὸ δέους εὐθύς τῇ  
καταγγελίᾳ τοῦ Φιλίππου πολέμου τὴν πόλιν  
προὔδοσαν καὶ σφᾶς αὐτοὺς τῷ Φιλίππῳ καὶ  
διετέλεσαν Ἀθήνησιν ἀεὶ τὰ ἐκείνου πολιτευό-  
μενοι, ὃς εἴ γε καὶ ἄλλος τις Ἀθηναίους<sup>2</sup> κατὰ  
ταῦτα ἐπολεμεῖ κακεῖνος ἐν αὐτοῖς ἦν φίλος  
Ὑπερίδης δὲ καὶ Δημοσθένης καὶ Λυκούργος, οἳ  
γε δοκοῦντες ἀνδρειότεροι κἂν ταῖς ἐκκλησίαις ἀεὶ  
θορυβοῦντες καὶ λοιδορούμενοι τῷ Φιλίππῳ, τί  
ποτε ἀπειργασαντο γενναῖον ἐν τῷ πρὸς αὐτὸν  
πολέμῳ, καὶ Ὑπερίδης μὲν καὶ Λυκούργος οὐδὲ  
ἐξῆλθον, ἀλλ' οὐδὲ ὅλως ἐτόλμησαν μικρὸν ἕξω  
παρακύνψαι τῶν πυλῶν, ἀλλ' ἐντειχίδιοι ἐκάθηντο  
παρ' αὐτοῖς ἤδη πολιορκούμενοι γνωμῖδια καὶ  
προβουλευμάτια συντιθέντες ο δὲ δὴ κορυφαιό-  
τατο, αὐτῶν, ο ταυτὶ λέγων ἐν ταῖς ἐκκλησίαις  
συνεχῶς, “Φίλιππος γὰρ ὁ Μακεδῶν ὄλεθρος, ὅθεν  
οὐδε ἀνδράποδον πρίαιτό τίς ποτε,” τολμήσας

<sup>1</sup> τί δ Fritzsche not in MSS

ὡς— Αθηναίους A M H ως— Αθηναῖος MSS



## THE PARASITE

TYCHIADES

What assertions, all surprising and none moderate !  
But say you say, nevertheless

SIMON

Among the followers of rhetoric, Isocrates not only never went to war but never even went to court through cowardice I assume as that is why he could not even keep his voice<sup>1</sup>. And did not Demades and Aeschines and Philocrates through fright, directly upon the declaration of war against Philip, betray their city and themselves to Philip and continually direct public affairs at Athens in the interest of that man who was waging war upon the Athenians at that time if ever a man was, and he was then friend. Moreover, Hypenides and Demosthenes and Lycurgus, who put up a more courageous front and were always making an uproar and abusing Philip in the assemblies—what on earth did they do that was valiant in the war with him. Hypenides and Lycurgus did not even take the field—why, they did not even dare to show their heads just outside the gates, but safe within the walls, they sat at home as if the city were already besieged, framing trivial motions and petty resolutions<sup>1</sup>. And as for the topmost of them, the man who was continually talking in the assembly about “Philip, the scoundrel from Macedon, where one could never even buy a decent slave !”<sup>2</sup> he did

<sup>1</sup> Every schoolboy knew—such was the interest in rhetoric—that Isocrates did not practise in the courts because his voice was too weak. The author pretends to think that its weakness must have been due to fright, and that therefore he was a terrible coward.

<sup>2</sup> Demosthenes, *Third Philippic* 31

## THE WORKS OF LUCIAN

προελθεῖν εἰς τὴν Βοιωτίαν, πρὶν ἢ συμμῖξαι τὰ στρατόπεδα καὶ συμβαλεῖν εἰς χεῖρας ῥίψας τὴν ἀσπίδα ἔφυγεν ἢ οὐδέπω ταῦτα πρότερον διήκουσας οὐδενός, πᾶν γινώριμα ὄντα οὐχ ὅπως Ἀθηναίοις, ἀλλὰ Θραξὶ καὶ Σκύθαις, ὅθεν ἐκείνο τὸ κάθαρμα ἦν,

ΤΥΧΙΑΔΗΣ

- 43 Ἐπίσταμαι ταῦτα ἀλλ' οὔτοι μὲν ῥήτορες καὶ λόγους λέγειν ἡσκηκότες, ἀρετὴν δὲ οὐ τί δὲ περὶ τῶν φιλοσόφων λέγεις, οὐ γὰρ δὴ τούτους ἔχεις ὥσπερ ἐκείνους αἰτιᾶσθαι

ΣΙΜΩΝ

Οὔτοι πάλιν, ὦ Τυχιάδη, οἱ περὶ τῆς ἀνδρείας ὁσημέραι διαλεγόμενοι καὶ κατατρίβοντες τὸ τῆς ἀρετῆς ὄνομα πολλῷ μᾶλλον τῶν ρητόρων φανοῦνται δειλότεροι καὶ μαλακώτεροι σκόπει δὴ οὕτως πρῶτον μὲν οὐκ ἔστιν ὅστις εἰπεῖν ἔχοι φιλόσοφον ἐν πολέμῳ τετελευτηκότα ἦτοι γὰρ οὐδεὶς οὐλοῦν ἐστρατείασαντο, ἢ εἰπερ ἐστρατεύσαντο, πᾶσι τε, ἐφυγον Ἀντισθενῆς μὲν οὖν καὶ Διογένης καὶ Κράτης καὶ Ζήνων καὶ Πλάτων καὶ Αἰσχίνης καὶ Ἀριστοτέλης καὶ πᾶς οὗτος ὁ ὄμιλος οὐδὲ εἶδον παράταξιν μόνος δὲ πολμήσας ἐξελθεῖν εἰς τὴν ἐπὶ Δηλῷ<sup>1</sup> μάχην ὁ σοφὸς αὐτῶν Σωκράτης φευγῶν ἐκείθεν ἀπὸ τῆς Πάρινης εἰς τὴν Ταυρέου

<sup>1</sup> ἐπὶ Δηλῷ (tesner) ἐν τῇ πόλει ΜΙΣ

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<sup>1</sup> The story that Demosthenes played the coward at Cheloneia was spread by his political enemies Aeschines (3 244, 253) and Pytheas (Plut *Demosth* 20), see also Gellius 17 21

## THE PARASITE

venture to join the advance into Boeotia, but before the armies joined battle and began to fight at close quarters he threw away his shield and fled <sup>1</sup> Has nobody ever told you that before? It is very well known, not only to the Athenians, but to the people of Thrace and Scythia, where that vagabond came from <sup>2</sup>

### TYCHIADES

I know all that They were orators, however, who cultivated speech-making, not virtue What have you to say about the philosophers? Surely you are not able to censure them as you did the others

### SIMON

They in turn, Tychiades, though they talk every day about courage and wear the word virtue smooth, will be found far more cowardly and effeminate than the orators Look at it from this standpoint In the first place, there is nobody that can mention a philosopher who died in battle, either they did not enter the service at all, or if they did, every one of them ran away Antisthenes, Diogenes, Crates, Zeno, Plato, Aeschines, Aristotle, and all that motley array never even saw a line of battle The only one who had the courage to go out for the battle at Delium, their wise Socrates, fled the field, fleeing for cover all the way from Paines to the gymnasium of Taureas <sup>3</sup>

<sup>2</sup> Cleobule, the mother of Demosthenes, was said to be Scythian on her mother's side (Aesch 3, 171)

<sup>3</sup> As a matter of fact Socrates displayed conspicuous valour in the retreat from Delium (Plato, *Laches* 181 B) The allusion to the gymnasium of Taureas rests upon a hazy recollection of the opening of the *Charmides*, where Socrates says that he visited it on the morning after his return from Potidaea Furthermore, there were no Spartan troops at Delium

# THE WORKS OF LUCIAN

παλαίστραν κατέφυγεν πολὺ γὰρ αὐτῷ ἀστειό-  
τερον ἐδόκει μετὰ τῶν μειρακυλλίων καθεζόμενον  
δορίζειν καὶ σοφισμάτια προβάλλειν τοῖς ἐντυγ-  
χανουσιν ἢ ἀνδρὶ Σπαρτιάτῃ μάχεσθαι

## ΤΙ ΧΙΑΔΗΣ

ὦ γενναῖε, ταῦτα μὲν ἤδη καὶ παρ' ἄλλων  
ἐπυθόμην, οὐ μὰ Δία σκωπτειν αὐτοὺς καὶ ὀνειδί-  
ζειν βουλομένων ὥστε οὐδέν τί μοι δοκεῖς χαρι-  
ζόμενος τῇ σεαυτοῦ τέχνῃ καταψεύδεσθαι τῶν  
44 ἀνδρῶν ἀλλ' εἰ δοκεῖ ἤδη, φέρε καὶ σὺ τὸν  
παράσιτον οἱοῖός τις ἐστὶν ἐν πολέμῳ λέγε, καὶ  
εἰ καθόλως<sup>1</sup> λέγεται παράσιτός τις γενέσθαι τῶν  
παλαιῶν,

## ΣΙΜΩΝ

Καὶ μὴν, ὦ φιλότης, οὐδεὶς οὕτως<sup>2</sup> ἀνήκοος  
'Ομήρου, οὐδ' ἂν παμπαν ἰδιώτης τύχη, ὃς οὐκ  
ἐπίσταται παρ' αὐτῷ τοὺς ἀρίστους τῶν ἥρων  
παρασίτους ὄντας ο τε γὰρ Νέστωρ ἐκεῖνος, οὐ  
ἀπὸ τῆς γλωττῆς ὥσπερ μέλι ο λόγος ἀπέρρει,<sup>3</sup>  
αὐτοῦ τοῦ βασιλέως παρασιτος ἦν, καὶ οὔτε τὸν  
'Αχιλλέα, ὅσπερ ἐδόκει τε καὶ ἦν τὸ σῶμα γενναϊό-  
τατος, οὔτε τὸν Διομηδην οὔτε τὸν Αἴαντα ὁ  
'Αγαμέμνων οὕτως ἐπαινεῖ τε καὶ θαυμάζει ὥσπερ  
τον Νέστορα οὐδὲ γὰρ δέκα Αἴαντας εὐχεται  
γενέσθαι αὐτῷ οὔτε δέκα 'Αχιλλέας πάλαι δ' ἂν  
εἰλωκέναι τὴν Τροίαν, εἰ τοιούτους ὁποῖος ἦν  
οὗτος ο παράσιτος, καίπερ γέρων ὢν, στρατιώτας  
εἶχεν δέκα καὶ τὸν Ἰδομενέα τὸν τοῦ Διὸς ἔγγο-  
νον παράσιτον 'Αγαμέμνονος ὁμοίως λέγει

<sup>1</sup> καθόλως A V H καὶ ὅλως MSS

οὕτως Dindorf not in MSS

<sup>3</sup> ἀπέρρει vulg απορρεῖ MSS

## THE PARASITE

He thought it far nicer to sit and philander with boys and propound petty sophistries to anyone who should come along than to fight with a Spartan soldier

### TACHIADES

My excellent friend I have already heard this from others, who certainly did not wish to ridicule or libel them so I do not in the least think that you are beliving them out of partiality to your own art But if you are now willing tell what the parasite is like in war, and whether anybody at all among the ancient heroes is said to have been a parasite <sup>1</sup>

### SIMON

Why, my dear friend no one is so unfamiliar with Homer, even if he is completely unlettered as not to know that in him the noblest of the heroes are parasites <sup>1</sup> The famous Nestor, from whose tongue speech flowed like honey, was parasite to the king himself, and neither Achilles, who seemed and was the finest in physique, nor Diomed nor Ajax was so lauded and admired by Agamemnon as Nestor He does not pray to have ten of Ajax or ten of Achilles, but says that he would long ago have taken Troy if he had had ten soldiers like that parasite, old as he was <sup>2</sup> Idomeneus, too, the son of Zeus, is similarly spoken of as parasite to Agamemnon <sup>3</sup>

<sup>1</sup> The first orators were found in Homer notably Odysseus Nestor, Menelaus Also the beginnings of philosophy (Philod 2, frg xxi) So the first parasites should be found there

<sup>2</sup> *Iliad* 2, 371-374 <sup>3</sup> *Iliad* 4, 257-263

# THE WORKS OF LUCIAN

ΤΥΧΙΑΔΗΣ

45 Ταῦτα μὲν καὶ αὐτὸς ἐπίσταμαι οὐπω γε μὴν  
δοκῶ μοι γινγνωσκειν, πῶς δὴ τῷ ἀνδρὲ τῷ Ἀγα-  
μέμνονι παράσιτοι ἦσαν

ΣΙΜΩΝ

Ἀναμνήσθητι, ὦ γενναῖε, τῶν ἐπῶν ἐκείνων  
ὧνπερ αὐτὸς ὁ Ἀγαμέμνων πρὸς τὸν Ἰδομενέα  
λέγει

ΤΙ ΤΥΧΙΑΔΗΣ

Ποίων,

ΣΙΜΩΝ

Σὸν δὲ πλείον δέπας αἰεὶ

ἔστηχ' ὥσπερ ἐμοὶ πιέειν ὅτε θυμὸς ἀνώγοι

ἐνταῦθα γὰρ τὸ αἰεὶ πλείον δέπας εἴρηκεν οὐχ  
ὅτι τὸ ποτήριον διὰ παντὸς πλήρες ἔσθήκει τῷ  
Ἰδομενεὶ καὶ μαχομένῳ καὶ καθεύδοντι, ἀλλ' ὅτι  
αὐτῷ δι' ὅλου τοῦ βίου μόνῳ συνδειπνεῖν ὑπῆρχεν  
τῷ βασιλεῖ, οὐχ ὥσπερ τοῖς λοιποῖς στρατιώταις  
πρὸς ἡμέρας τινὰς καλουμένοις

Γὸν μὲν γὰρ Αἴαντα, ἐπεὶ καλῶς ἐμονομάχησεν  
τῷ Ἑκτορι, ' εἰς Ἀγαμέμνονα δῖον ἄγον,' φησὶν,  
κατὰ τιμὴν ἀξιοθέντα ὀψὲ τοῦ παρὰ τῷ βασιλεῖ  
δείπνου ὁ δὲ Ἰδομενεὺς καὶ ὁ Νέστωρ ὅσημέραι  
συνεδείπνουν τῷ βασιλεῖ, ὡς αὐτὸς φησιν Νέσ-  
τωρ δὲ παρασιτὸς μοι δοκεῖ τῶν βασιλέων μάλιστα  
τεχνύτης καὶ ἀγαθὸς γενέσθαι οὐ γὰρ ἐπὶ τοῦ  
Ἀγαμέμνονος ἄρξασθαι τῆς τέχνης, ἀλλὰ ἄνωθεν  
ἐπὶ Καινέως καὶ Ἐξαδίου δοκεῖ δὲ οὐδὲ ἄν

## THE PARASITE

TYCHIADES

Of course I myself know all this, but I do not think that I yet see how the two men were parasites to Agamemnon

SIMON

Remember, my friend, those lines that Agamemnon himself addresses to Idomeneus

TYCHIADES

What lines?

SIMON

“Your beaker has always  
stood full, even as mine, to be drunk when the  
spirit should move you”<sup>1</sup>

For in saying there that the beaker “always stood full,” he did not mean that Idomeneus’ cup stood full under all circumstances, even when he fought or when he slept, but that he alone was privileged to eat with the king all the days of his life, unlike the rest of the soldiers, who were invited only on certain days

As for Ajax, when he had fought gloriously in single combat with Hector, “they brought him to great Agamemnon,”<sup>2</sup> Homer says, and by way of special honour, he was at last counted worthy of sharing the king’s table. But Idomeneus and Nestor dined with the king daily, as he himself says Nestor, indeed, in my opinion was the most workmanlike and efficient parasite among the kings, he began the art, not in the time of Agamemnon, but away back in the time of Caeneus and Exadius,<sup>3</sup>

<sup>1</sup> *Iliad* 4, 262-263                      *Iliad* 7, 312

<sup>3</sup> Two generations earlier, *Iliad* 1, 250, 264

# THE WORKS OF LUCIAN

παυσασθαι παρασιτῶν, εἰ μὴ ὁ Ἀγαμέμνων  
ἀπέθανεν

ΤΙ ΧΙΑΔΗΣ

Ουτοσὶ μὲν γενναῖος ὁ παράσιτος εἰ δὲ καὶ  
ἄλλους τινὰς οἶσθα, πειρῶ λέγειν

ΣΙΜΩΝ

- 46 Τί οὖν, ὦ Γυχιιάδη, οὐχὶ καὶ Πάτροκλος τοῦ  
Ἀχιλλέως παρασιτος ἦν, καὶ ταῦτα οὐδενὸς τῶν  
ἄλλων Ἑλλήνων φαυλοτερος οὔτε τὴν ψυχὴν  
οὔτε τὸ σῶμα νεανίας ὢν, ἐγὼ γὰρ οὐδ' αὐτοῦ  
μοι δοκῶ τοῦ Ἀχιλλεως τεκμαίρεσθαι τοῖς ἔργοις  
αὐτοῦ χεῖρω εἶναι τόν τε γὰρ Ἐκτορα ῥήξαντα  
τὰς πυλας καὶ παρὰ ταῖς ἰαυσὶν εἰσῶ μαχόμενον  
οὗτος ἐξεωσεν καὶ τῇ Πρωτεσιλάου ναῦν ἥδη  
καιομένην ἴσβεσεν, καίτοι ἐπεβάτευον αὐτῆς οὐχ  
οἱ φαυλότατοι, ἀλλ' οἱ τοῦ Τελαμῶνος Αἴας τε  
καὶ Γεῦκρος ὁ μὲν οπλίτης ἀγαθός, ὁ δὲ τοξότης  
καὶ πολλοὺς μὲν ἀπέκτεινε τῶν βαρβάρων, ἐν δὲ  
ἐν τούτοις καὶ Σαρπηδόνα τὸν παῖδα τοῦ Διός,  
ὁ παρασιτος τοῦ Ἀχιλλέως καὶ ἀπέθανεν δὲ  
οὐχι τοῖς ἄλλοις ὁμοίως, ἀλλὰ τὸν<sup>1</sup> μὲν Ἐκτορα  
Ἀχιλλεὺς ἀπέκτεινεν, εἰς ἓνα, καὶ αὐτὸν τὸν  
Ἀχιλλέα Πάρις, τὸν δὲ παράσιτον θεὸς καὶ δύο  
ἄνθρωποι καὶ τελευτῶν δὲ φωνὰς ἀφῆκεν οὐχ  
οἷα, ὁ γειναιοτατος Ἐκτωρ καὶ προσπίπτων τὸν  
Ἀχιλλέα καὶ ἰκετεύων ὅπως ὁ νεκρὸς αὐτοῦ τοῖς

<sup>1</sup> ἀλλὰ τοῖς Fritzsche ἀλλ' αὐτὸν MS.



## THE PARASITE

and by all appearances would never have stopped practising it if Agamemnon had not been killed

### TYCHIADES

He was a doughty parasite, I grant you    *liv* to  
name some more, if you know of any

### ΣΙΜΩΝ

What, Tychiades, was not Patroclus parasite to Achilles, and that too although he was quite as fine a young man, both in spirit and in physique, as any of the other Greeks? For my part I think I am right in concluding from his deeds that he was not even inferior to Achilles himself. When Hector breached the gates and was fighting within them beside the ships, it was he that thrust him out and extinguished the ship of Protesilaus, which was already in flames. Yet the fighters who manned that ship were not the most cowardly of all: they were the sons of Telamon, Ajax and Teucer, one of whom was a good spearman, the other a good archer. And he slew many of the barbarians, among them Saipidon, the son of Zeus, this parasite of Achilles! In his death too he was not to be compared with the others. Achilles slew Hector, man to man, and Paris slew Achilles himself, but it needed a god and two men to slay the parasite<sup>1</sup>. And in dying, the words that he uttered were not like those of noble Hector, who humbled himself before Achilles and besought that his body be given back to his family: no, they

<sup>1</sup> Apollo, Hector and Euphorbus, Hector's squire    *Iliad*  
16, 849-850

## THE WORKS OF LUCIAN

οἰκείοις ἀποδοθῇ, ἀλλ' οἷας εἰκὸς ἀφείναι παρά-  
σιτον τίας δὴ ταύτας,

τοιούτοι δ' εἶπερ μοι εἰέκοσιν ἀντεβολησαν,  
παντες κ' αὐτοθ' ὄλοντο ἐμῷ ὑπο δουρὶ δαμέντες

ΤΥΧΙΑΔΗΣ

47 Ταῦτα μὲν ικανῶς ὅτι δὲ μὴ φίλος ἀλλὰ  
παράσιτος ἦν ὁ Πατροκλος τοῦ Ἀχιλλέως πειρῶ  
λέγειν

ΣΙΜΩΝ

Αὐτόν, ὦ Τυχιάδη, τον Πάτροκλον ὅτι παρά-  
σιτος ἦν λεγοντά σοι παρεξομαι

ΤΥΧΙΑΔΗΣ

θαυμαστά λέγεις

ΣΙΜΩΝ

Ἄκουε τοίνυν αὐτῶν τῶν ἐπῶν

μὴ ἔμα σὼν ἀπάνευθε τιθημεναι ὅστέ', Ἀχιλλεῦ,  
ἀλλ' ὁμοῦ, ὡς ἐτραφην περ ἐν ὑμετέροισι δόμοισι

και παλιν υποβάς, “καὶ νῦν με δεξάμενος,” φησίν,  
“ὁ Πηλεΐς,

ετρεφεῖν ἐν δυκέως και σον θεραποντ' ονόμηνε”

τουτεστι παρασιτον εἶχει εἰ μὲν τοινυν φιλον  
ἐβουλετο τὸν Πατροκλον λέγειν, οὐκ ἂν αὐτον  
ωνομαζεν θεραποντα ἐλεύθερος γὰρ ἦν ὁ Πάτρο-  
κλος τινας τοίνυν λέγει τοὺς θεράποντας, εἰ

## THE PARASITE

were the sort of words that a parasite would naturally utter. What were they, do you ask?

“Even if twenty such men had come in my way in the battle,  
All would have met their death, laid low by my spear on the instant”<sup>1</sup>

TYCHIADES

Enough said as to that, but try to show that Patroclus was not the friend but the parasite of Achilles

SIMON

I shall cite you Patroclus himself, Tychiades, saying that he was a parasite

TYCHIADES

That is a surprising statement

SIMON

Listen then to the lines themselves

‘Let my bones not lie at a distance from thine,  
O Achilles

Let them be close to your side, as I lived in the house of our kindred”<sup>2</sup>

And again, farther on, he says “And now Peleus took me in and

Kept me with kindest care, and gave me the name of thy servant”<sup>3</sup>

That is, he maintained him as a parasite. If he had wanted to call Patroclus a friend, he would not have given him the name of servant, for Patroclus was a freeman. Whom, then, does he mean by

<sup>1</sup> *Iliad* 16, 8

*Iliad* 23, 83

<sup>3</sup> *Iliad* 23, 89

μήτε τοὺς δούλους μήτε τοὺς φίλους, τοὺς παρασίτους δῆλον ὅτι· ἡ καὶ τὸν Μηριόνην τοῦ Ἰδομενέως καὶ αὐτὸν θεράποντα ὀνομάζει<sup>1</sup>

Σκόπει δε ὅτι καὶ ἐνταῦθα τὸν μὲν Ἰδομενέα Διὸς ὄντα υἱὸν οὐκ ἀξιοῖ λέγειν “ἀτάλαντον Ἄρηι,” Μηριόνην δὲ τὸν παράσιτον αὐτοῦ

- 47 Τί δέ, οὐχὶ καὶ Ἀριστογείτων, δημοτικὸς ὢν καὶ πένης, ὥσπερ Θουκυδίδης φησί, παράσιτος ἦν Ἀρμοδίου, τί δέ, οὐχὶ καὶ ἑραστής, ἐπικεικῶς γὰρ οἱ παράσιτοι καὶ ἑρασταὶ τῶν τρεφόντων εἰσὶν οὗτος τοίνυν πάλιν ὁ παράσιτος τὴν Ἀθηναίων πόλιν τυραννουμένην εἰς ἐλευθερίαν ἀφείλετο, καὶ νῦν ἔστηκε χαλκοῦς ἐν τῇ ἀγορᾷ μετὰ τῶν παιδικῶν

Οὗτοι μὲν δὴ, τοιοῖδε ὄντες, μάλα ἀγαθοὶ παράσιτοι ἦσαν

- 49 Σὺ δὲ δὴ ποῖον τινα εἰκάζεις ἐν πολέμῳ τὸν παράσιτον, οὐχὶ πρῶτον μὲν ὁ τοιοῦτος ἀριστοποιησάμενος ἔξεισιν ἐπὶ τὴν παράταξιν, καθάπερ καὶ ὁ Ὀδυσσεὺς ἀξιοῖ, οὐ γὰρ ἄλλως ἐν πολέμῳ μάχεσθαι, φησὶν, ἔστιν, εἰ καὶ<sup>2</sup> εὐθύς ἅμα ἐφ’ μάχεσθαι δέοι καὶ ὃν ἄλλοι στρατιῶται χρόνον ὑπὸ δέους ὁ μὲν τις ἀκριβῶς ἀρμόζει τὸ κράνος, ὁ δὲ θωράκιον ἐνδύεται, ὁ δὲ αὐτὸ τὸ δεινὸν υποπτεύων τοῦ πολέμου τρέμει, οὗτος δὲ ἐσθίει τότε μάλα φαιδρῶ τῷ προσώπῳ καὶ μετὰ τὴν ἔξοδον εὐθύς ἐν πρῶτοις διαγωνίζεται ὁ δὲ τρέφων αὐτὸν ὀπίσθην ὑποτέτακται τῷ παρασίτῳ, κακεῖ-

<sup>1</sup> MSS (except Γ) add οὕτως οἶμαι καλουμένων τότε τῶν παρασίτων, excised by Hirschig, Jacobitz

Text A M H ου γαρ αλλ ἦν ἐν πολεμῳ μάχεσθαι φησιν ἐστιάσει καὶ MSS

## THE PARASITE

servants, if not either friends or slaves? Parasites, evidently. In the same way he calls Meriones too a servant of Idomeneus<sup>1</sup>

Observe also that in the same passage it is not Idomeneus, the son of Zeus, whom he thinks fit to call "unyielding in battle" but Meriones, his parasite<sup>2</sup>

Again, was not Aristogeiton, who was a man of the people and a pauper, as Thucydides says, parasite to Harmodius?<sup>3</sup> Was he not his lover also? Naturally parasites are lovers of those who support them. Well, this parasite restored the city of Athens to freedom when she was in bondage to a tyrant, and now his statue stands in bronze in the public square along with that of his favourite

Certainly these men, who were of such distinction were very doughty parasites

What is your own inference as to the character of the parasite in war? In the first place, does he not get his breakfast before he leaves his quarters to fall in, just as Odysseus thinks it right to do? Under no other circumstances, he says, is it possible to continue fighting in battle even if one should be obliged to begin fighting at the very break of day<sup>4</sup> While the other soldiers in affright are adjusting their helmets with great pains, or putting on their breastplates, or quaking in sheer anticipation of the horrors of war, the parasite eats with a very cheerful visage, and directly after marching out he begins to fight in the first line. The man who supports him is posted in the second line, behind the parasite, who covers

<sup>1</sup> *Iliad* 13, 246

<sup>2</sup> *Iliad* 13, 295

<sup>3</sup> Thucydides 6 54, 2

<sup>4</sup> *Iliad* 19, 160-163

## THE WORKS OF LUCIAN

νος αὐτὸν ὥσπερ ὁ Αἴας τὸν Τεῦκρον ὑπὸ τῷ  
σάκει καλύπτει, καὶ τῶν βελῶν ἀφιεμένων γυμ-  
νώσας ἑαυτὸν τοῦτον σκέπει βούλεται γὰρ ἐκείνον  
μᾶλλον σῶζειν ἢ ἑαυτόν

- 50 Εἰ δὲ δὴ καὶ πέσοι παρασιτος ἐν πολέμῳ, οὐκ  
ἂν ἐπ' αὐτῷ δηπου οὔτε λοχαγὸς οὔτε στρατιώτης  
αἰσχυνθείη μεγάλῳ τε ὄντι νεκρῷ καὶ ὥσπερ ἐν  
συμποσίῳ καλῶ καλῶς κατακειμένῳ ὥς ἀξιόν  
γε φιλοσόφου νεκρὸν ἰδεῖν τούτῳ παρακείμενον,  
ξηρόν, ρυπῶντα, μακρὸν πωγώνιον ἔχοντα, προ-  
τεθυνηκοτα τῆς μάχης, ἀσθενῇ ἀνθρώπῳ τίς οὐκ  
ἂν καταφρονήσειε ταύτης τῆς πόλεως τοὺς ὑπασ-  
πιστὰς αὐτῆς οὔτως κακοδαίμονας ὀρών, τίς δὲ  
οὐκ ἂν εἰκάσαι, χλωροὺς καὶ κομήτας ορών ἀνθρω-  
πίσκους κειμένους, τὴν πόλιν ἀποροῦσαν συμμά-  
χων τοὺς ἐν τῇ εἰρκτῇ κακούργους ἐπιλῦσαι τῷ  
πολέμῳ,

- Τοιοῦτοι μὲν ἐν πολέμῳ πρὸς ῥήτορας καὶ φιλο-  
51 σόφους εἰσὶν οἱ παράσιτοι ἐν εἰρήνῃ δὲ τοσούτῳ  
μοι δοκεῖ διαφέρειν<sup>1</sup> παρασιτικῇ φιλοσοφίας ὅσον  
αὐτὴ ἢ εἰρήνῃ πολέμου

Καὶ πρῶτον, εἰ δοκεῖ, σκοπῶμεν τὰ τῆς εἰρήνης  
χωρία

### ΤΥΧΙΑΔΗΣ

Οὐπω συνίημι ο τι τοῦτο πως βούλεται, σκο-  
πῶμεν δὲ ὁμῶς

### ΣΙΜΩΝ

Οὐκοῦν ἀγορὰν καὶ δικαστήρια καὶ παλαίστρας  
καὶ γυμνάσια καὶ κυνηγέσια καὶ συμπόσια ἔγωγε  
φαίην ἂν πόλεως χωρία

<sup>1</sup> διαφέρειν vulg καὶ διαφέρειν MSS

## THE PARASITE

him with his shield as Ajax covered Teucer, and when missiles are flying exposes himself to protect his patron, for he prefers to save his patron rather than himself

If a parasite should actually fall in battle, certainly neither captain nor private soldier would be ashamed of his huge body, elegantly reclining as at an elegant banquet. Indeed it would be worth one's while to look at a philosopher's body lying beside it, lean, squalid, with a long beard, a sickly creature dead before the battle! Who would not despise this city if he saw that her targeteers were such wretches? Who, when he saw pale, long-haired varlets lying on the field, would not suppose that the city for lack of reserves had freed for service the malefactors in her prison?

That is how parasites compare with rhetoricians and philosophers in war. In peace, it seems to me, Parasitic excels philosophy as greatly as peace itself excels war.

First, if you please, let us consider the strongholds of peace.

TYCHIADES

I do not understand what that means, but let us consider it all the same.

SIMON

Well, I should say that market places, law-courts, athletic fields, gymnasia, hunting-parties and dinners were a city's strongholds.

# THE WORKS OF LUCIAN

νος αὐτὸν ὥσπερ ὁ Αἴας τὸν Τεῦκρον ὑπὸ  
σάκει καλύπτει, καὶ τῶν βελῶν ἀφιεμένων γυ  
νώσας ἑαυτὸν τοῦτον σκέπει βούλεται γὰρ ἐκεῖν  
μᾶλλον σώζειν ἢ ἑαυτὸν

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ἂν ἐπ' αὐτῷ δηπου οὔτε λοχαγὸς οὔτε στρατιώτ  
αισχυθεῖη μεγάλῳ τε ὄντι νεκρῷ καὶ ὥσπερ  
συμποσίῳ καλῷ καλῶς κατακειμένῳ ὥς ἄξι  
γε φιλοσόφου νεκρὸν ἰδεῖν τούτῳ παρακείμενο  
ξηρόν, ῥυπῶντα, μακρὸν πωγώνιον ἔχοντα, πρι  
τεθηκοτα τῆς μάχης, ἀσθενῇ ἄνθρωπον τίς οἶ  
ἂν καταφρονήσειε ταυτῆς τῆς πόλεως τοὺς ὑπὰς  
πιστὰς αὐτῆς οὔτως κακοδαίμονας ὄρων, τίς ἔ  
οὐκ ἂν εἰκάσαι, χλωροὺς καὶ κομήτας ὀρῶν ἀνθρα  
πίσκους κειμένους, τὴν πόλιν ἀποροῦσαν συμμα  
χων τοὺς ἐν τῇ εἰρκτῇ κακούργους ἐπιλῶσαι τι  
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Τοιοῦτοι μὲν ἐν πολέμῳ πρὸς ῥήτορας καὶ φιλο  
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αὐτὴ ἢ εἰρήνῃ πολέμῳ

Καὶ τρῶτον, εἰ δοκεῖ, σκοπῶμεν τὰ τῆς εἰρήνης  
χωρία

## ΤΙ ΎΙΔΔΗΣ

Οὕτω συνίημι ὁ τι τοῦτό πως βούλεται, σκο  
πῶμεν δὲ ὁμῶς

## ΣΙΜΩΝ

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καὶ γυμνάσια καὶ κυνηγέσια καὶ συμπόσια ἐγώ γε  
φαίην ἂν πολέως χωρία

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# THE WORKS OF LUCIAN

Τῇ ΧΙΑΔΗΣ

Πανυ μὲν οὖν

ΣΙΜΩΝ

Ὁ τοίνυν παράσιτος εἰς ἀγορὰν μὲν καὶ δικαστήρια οὐ πάρεισιν, ὅτι, οἶμαι, τοῖς συκοφάνταις πάντα τὰ χωρία ταῦτα μᾶλλον προσήκει καὶ ὅτ' οὐδὲν μέτριόν ἐστιν τῶν ἐν τούτοις γιγνομένων, τὰ δὲ παλαίστρας καὶ τὰ γυμνάσια καὶ τὰ συμπόσια διώκει καὶ κοσμεῖ μόνος οὗτος ἐπεὶ τίς ἐν παλαίστρᾳ φιλόσοφος ἢ ῥήτωρ ἀποδὺς ἀξίος συγκριθῆναι παρασίτου τῷ σώματι, ἢ τίς ἐν γυμνασίᾳ τούτων ὀφθεῖς οὐκ αἰσχύνῃ μᾶλλον τοῦ χωρίου ἐστί, καὶ μὴν ἐν ἐρημίᾳ τούτων οὐδεὶς ἂν ὑποσταίῃ θηριον ὁμόσε ἰόν, ὁ δὲ παράσιτος αὐτὰ τε ἐπιόντα μένει καὶ δέχεται ῥαδίως, μεμελετηκῶς αὐτῶν ἐν τοῖς δείπνοις καταφρονεῖν, καὶ οὔτε ἔλαφος οὔτε σὺς αὐτὸν ἐκπλήττει πεφρικῶς, ἀλλὰ καὶ ἐπ' αὐτὸν ὁ σὺς τὸν ὀδόντα θήγῃ, καὶ ὁ παράσιτος ἐπὶ τὸν σὺν ἀντιθήγει· τοὺς μὲν γὰρ λαγῶς διώκει μᾶλλον τῶν κυνῶν ἐν δὲ δὴ συμποσίῳ τίς ἂν καὶ ἀμιλλησαιο παρασίτῳ ἦτοι παίζοντι ἢ ἐσθίουσι, τίς δ' ἂν μᾶλλον εὐφράναι τοὺς συμπότας, πότερόν ποτε οὗτος ἄδων καὶ σκύπτων, ἢ ἄνθρωπος μὴ γελῶν, ἐν τριβωνίῳ κείμενος, εἰς τὴν γῆν ὀρῶν, ὥσπερ ἐπὶ πένθος οὐχὶ συμπόσιον ἦκων, καὶ ἔμοιγε δοκεῖ, ἐν συμποσίῳ φιλόσοφος τοιοῦτόν ἐστιν οἷον ἐν βαλανείῳ κύων

- 52 Φέρε δὴ ταῦτα ἀφέντες ἐπ' αὐτὸν ἤδη βαδίζωμεν τὸν βίον τοῦ παρασίτου, σκοποῦντες ἅμα καὶ παραβάλλοντες ἐκείνον

Πρῶτον τοίνυν ἴδοι τις ἂν τὸν μὲν παράσιτον

## THE PARASITE

TYCHIADES

To be sure

SIMON

The parasite does not appear in the market-place or the courts because, I take it, all these points are more appropriate to swindlers, and because nothing that is done in them is good form, but he frequents the athletic fields, the gymnasium, and the dinners, and ornaments them beyond all others. On the athletic field what philosopher or rhetorician, once he has taken his clothes off, is fit to be compared with a parasite's physique? What one of them when seen in the gymnasium is not actually a disgrace to the place? In the wilds, too, none of them could withstand the charge of a beast, the parasite, however, awaits their attack and receives it easily, having learned to despise them at dinners, and neither stag nor bristling boar affrights him, but if the boar whets his tusks for him, the parasite whets his own for the boar! After a hare he is as keen as a hound. And at a dinner, who could compete with a parasite either in making sport or in eating? Who would make the guests merrier? He with his songs and jokes, or a fellow who lies there without a smile, in a short cloak, with his eyes upon the ground, as if he had come to a funeral and not to a banquet? In my opinion, a philosopher at a banquet is much the same thing as a dog in a bath-house!

Come now, let us dismiss these topics and forthwith turn to the parasite's way of living, considering at the same time and comparing with it that of the others.

In the first place, you can see that the parasite

## THE WORKS OF LUCIAN

αὐτῶν δόξης καταφρονούντα καὶ οὐδὲν αὐτῷ μέλοι  
 ὅτι ἂν<sup>1</sup> οἱ ἄνθρωποι οἴωνται περὶ αὐτοῦ, ῥήτορας  
 δὲ καὶ φιλοσόφους εὖροι τις ἂν οὐ τινάς, ἀλλὰ  
 πάντας ὑπὸ τύφου καὶ δόξης τριβέντας, καὶ οἱ  
 δόξης μόνον, ἀλλὰ καὶ ὁ τούτου αἰσχίον ἐστίν  
 ὑπ' ἀργυρίου καὶ ὁ μὲν παράσιτος οὕτως ἔχει  
 πρὸς ἀργύριον ὥς οὐκ ἂν τις οὐδὲ πρὸς τὰς εἰ-  
 τοῖς αἰγματοῖς ψηφίδας ἀμελῶς ἔχοι, καὶ οὐδὲν  
 αὐτῷ δοκεῖ διαφέρειν τὸ χρυσίον τοῦ πυρός· ο  
 γε μὴν ῥήτορες, καὶ ὁ δεινότερόν ἐστιν, καὶ οἱ  
 φιλοσοφεῖν φάσκοντες πρὸς αὐτὰ οὕτως διάκειντα  
 κακοδαίμονως, ὥστε τῶν μάλιστα νῦν εὐδοκι-  
 μούντων φιλοσόφων—περι μὲν γὰρ τῶν ῥητόρων τ  
 δεῖ λέγειν,—ὁ μὲν δικάζων δίκην δώροισι ἐπ' αὐτῷ  
 εἶλω,<sup>2</sup> ὁ δὲ παρὰ βασιλέως ὑπὲρ τοῦ συνεῖνα  
 μισθὸν αἰτεῖ καὶ οὐκ αἰσχύνεται ὅτι<sup>3</sup> πρεσβύτης  
 ἀνὴρ διὰ τοῦτο ἀποδημεῖ καὶ μισθοφορεῖ καθάπερ  
 Ἰνδὸς ἢ Σκύθης αἰχμάλωτος, καὶ οὐδὲ αὐτὸ τ  
 ὄνομα αἰσχύνεται ὁ λαμβάνει

- 53 Εὖροις δ' ἂν οὐ μόνον ταῦτα περὶ τούτους, ἀλλὰ  
 καὶ ἄλλα πάθη, οἷον λύπας καὶ ὀργὰς καὶ φθόνου  
 καὶ παντοίας ἐπιθυμίας· ὁ γε μὴν παράσιτος  
 ἔξωθεν τούτων ἐστὶν ἀπάντων· οὔτε γὰρ ὀργίζεται  
 δι' ἀνεξικακίαν καὶ ὅτι οὐκ ἐστὶν αὐτῷ ὅτῳ ὀργι-  
 σθείη καὶ εἰ ἀγανακτήσειεν δέ ποτε, ἢ ὀργῇ  
 αὐτοῦ χαλεπὸν μὲν οὐδὲ σκυθρωπὸν οὐδὲν ἀπερ-  
 γάζεται, μᾶλλον δὲ γέλωτα, καὶ εὐφραίνει τοὺς  
 συνόντας· λυπεῖταί γε μὴν ἥκιστα παντῶν, τοῦτι

<sup>1</sup> ὅτι ἂν Fritzsche· τί ἂν MSS (τι ὦν Γ<sup>2</sup> ὦν vulg.)

<sup>2</sup> MSS (except ΓΩΖ') add ἀλλ' ὁ μὲν (ἄλλος δὲ Ν) μισθὸν  
 σοφιστεῶν εἰσπραττεται τοὺς μανθάνοντας, excised by Jacobitz  
 ὅτι Α Μ Η ἔτι (εἴ τι) MSS

## THE PARASITE

always despises reputation and does not care at all what people think about him, but you will find that rhetoricians and philosophers, not merely here and there but everywhere, are harassed by self-esteem and reputation—yes, not only by reputation, but what is worse than that, by money.<sup>1</sup> The parasite feels greater contempt for silver than one would feel even for the pebbles on the beach, and does not think gold one whit better than fire. The rhetoricians, however, and what is more shocking, those who claim to be philosophers, are so wretchedly affected by it that among the philosophers who are most famous at present—for why should we speak of the rhetoricians?—one was convicted of taking a bribe when he served on a jury, and another demands pay from the emperor as a private tutor, he is not ashamed that in his old age he resides in a foreign land on this account and works for wages like an Indian or Scythian prisoner of war—not even ashamed of the name that he gets by it.<sup>1</sup>

You will find too that they are subject to other passions as well as these, such as distress, anger, jealousy, and all manner of desires. The parasite is far from all this, he does not become angry because he is long-suffering, and also because he has nothing to get angry at, and if he should become indignant at any time, his temper does not give rise to any unpleasantness or gloom, but rather to laughter, and makes the company merry. He is least of all subject

<sup>1</sup> The allusion is uncertain. The emperor is probably Marcus Aurelius, if so, the philosopher may be Sextus of Chaeronea, or the Apollonius whom Lucian mentions in *Demonax* 31.

τῆς τέχνης παρασκευαζούσης αὐτῷ καὶ χαρίζο  
μένης, μὴ ἔχειν ὑπὲρ οὗτου λυπηθεῖν οὔτε γὰρ  
χρήματά ἐστιν αὐτῷ οὔτε οἶκος οὔτε οἰκέτης οὔτε  
γυνὴ οὔτε παῖδες, ὧν διαφθειρομένων πᾶσα ἀνάγκη  
ἐστὶ λυπεῖσθαι τὸν ἔχοντα αὐτά<sup>1</sup> ἐπιθυμεῖ δὲ  
οὔτε δόξης οὔτε χρημάτων, ἀλλ' οὐδὲ ὠραίοι  
τινός

ΤΥΧΙΑΔΗΣ

74 Ἄλλ', ὦ Σίμων, εἰκός γε ἐνδεία τροφῆς λυπη  
θῆναι αὐτόν

ΣΙΜΩΝ

Ἀγνοεῖς, ὦ Τυχιαδῃ, ὅτι ἐξ ἀρχῆς οὐδὲ παρά  
σιτος ἐστὶν οὗτος, ὅστις ἀπορεῖ τροφῆς οὐδὲ γὰρ  
ἀνδρείος ἀπορία ἀνδρείας ἐστὶν ἀνδρείος, οὐδὲ  
φρόνιμος ἀπορία φρενῶν ἐστὶν φρόνιμος ἄλλω  
γὰρ οὐδὲ<sup>2</sup> παράσιτος ἂν εἴη πρόκειται δὲ ἡμῖν  
περὶ παρασίτου ζητεῖν ὄντος, οὐχὶ μὴ ὄντος ε  
δὲ<sup>3</sup> ὁ ἀνδρείος οὐκ ἄλλως ἢ παρουσίᾳ ἀνδρείο  
τητος καὶ ὁ φρόνιμος παρουσίᾳ φρονήσεως, καὶ ὁ  
παράσιτος δὲ παρουσίᾳ τοῦ παρασιτεῖν παράσιτος  
ἔσται ὥς εἰ γε τοῦτο μὴ ὑπάρχοι αὐτῷ, περι  
ἄλλου τινός, καὶ οὐχὶ παρασίτου, ζητήσομεν

ΤΥΧΙΑΔΗΣ

Οὐκοῦν οὐδέποτε ἀπορήσει παράσιτος τροφῆς,

ΣΙΜΩΝ

Ἐοικεν ὥστε οὐτ' ἐπὶ τούτῳ οὐτ' ἐπ' ἄλλῳ<sup>4</sup>  
ἐστὶν ὅτω λυπηθεῖν ἂν

<sup>1</sup> MSS idl ἐπεὶ ταῦτα ἀπολλυνται, omitted by Lascaris  
γὰρ οὐδε vulg γε οὔτε MSS

<sup>2</sup> εἰ δε vulg εἰ δε μὴ MSS

<sup>4</sup> οὐτ' ἐπὶ τοιούτῳ οὐτ' ἐπ' ἄλλῳ vulg ἐπὶ τούτῳ οὐκ ἐπ' ἄλλῳ  
MSS

## THE PARASITE

to distress, as his art supplies him gratuitously with the advantage of having nothing to be distressed about. For he has neither money nor house nor servant nor wife nor children, over which, if they go to ruin, it is inevitable that their possessor should be distressed. And he has no desires, either for reputation or money, or even for a beautiful favourite.

TYCHIADES

But, Simon, at least he is likely to be distressed by lack of food.

SIMON

You fail to understand, Tychiades, that *a priori* one who lacks food is not a parasite. A brave man is not brave if he lacks bravery, nor is a sensible man sensible if he lacks sense. On any other supposition the parasite would not exist, and the subject of our investigation is an existent, not a non-existent parasite. If the brave man is brave for no other reason than because he has bravery at his command, and the sensible man because he has sense at his command, so, too, the parasite is a parasite because he has food at his command, consequently, if this be denied him, we shall be studying some other sort of man instead of a parasite.

TYCHIADES

Then a parasite will never lack food?

SIMON

So it appears, therefore he cannot be distressed, either by that or by anything else whatsoever.

55 Καὶ μὴν καὶ πάντες ομοῦ καὶ φιλόσοφοι καὶ ῥήτορες φοβοῦνται μάλιστα τοὺς γέ τοι πλείστους αὐτῶν εὐροι τις ἂν μετὰ ξύλου προιόντας, οὐκ ἂν δὴ που, εἰ μὴ ἐφοβοῦντο, ὥπλισμένους, καὶ τὰς θύρας δὲ μάλα ἐρρωμένως ἀποκλείοντας, μή τις ἄρα νυκτωρ ἐπιβουλεύσειεν αὐτοῖς δεδιότας ὁ δὲ τὴν θύραν τοῦ δωματίου προστίθῃσιν εικῇ, καὶ τοῦτο ὥς μὴ ὑπ' ἀνέμου ἀνοιχθείη, καὶ γενομένου ψόφου νύκτωρ οὐδὲν τι μᾶλλον θορυβεῖται ἢ μὴ γενομένου, καὶ δι' ἐρημίας δὲ ἀπὶ αὐτῶν ἄνευ ξίφους οδεύει φοβεῖται γὰρ οὐδὲν οὐδαμῶς φιλοσόφους δὲ ἤδη ἐγὼ πολλάκις εἶδον, οὐδενὸς ὄντος δεινοῦ, τόξα ἐνεσκευασμένους ξύλα μὲν γὰρ ἔχουσιν καὶ εἰς βαλανεῖον ἀπιόντες καὶ ἐπ' ἄριστον

56 Παρασίτου μέντοι οὐδεὶς ἔχοι κατηγορῆσαι μοιχείαν ἢ βίαν ἢ ἀρπαγὴν ἢ ἄλλο τι ἀδίκημα ἀπλῶς ἐπεὶ ὃ γε τοιοῦτος οὐκ ἂν εἴη παράσιτος, ἀλλ' ἑαυτὸν ἐκείνος ἀδικεῖ ὥστ' εἰ μοιχεύσας τύχοι, ἅμα τῷ ἀδικήματι καὶ τούνομα μεταλαμβάνει τοῦ ἀδικήματος ὥσπερ γὰρ ὁ ἀγαθὸς φαῦλα ποιῶν διὰ τοῦτο οὐκ ἀγαθός,<sup>1</sup> ἀλλὰ φαῦλος εἶναι ἀναλαμβάνει, οὕτως, οἶμαι, καὶ ὁ παράσιτος, εἴαν τι ἀδικῇ, αὐτὸ μὲν τοῦτο ὅπερ ἐστὶν ἀποβάλλει, ἀναλαμβάνει δὲ ὁ ἀδικεῖ ἀδικήματα δὲ τοιαῦτα ῥητόρων καὶ φιλοσόφων ἀφθονα οὐ μόνον ἴσμεν αὐτοὶ<sup>2</sup> γεγονότα καθ' ἡμᾶς, ἀλλὰ

<sup>1</sup> Text A M H ὥσπερ τὸ οὐκ ἀγαθὸς Γ<sup>1</sup>ΩΖ, ὥσπερ οὐ τὸ ἀγαθὸς Γ other MSS ὥσπερ δὲ ὁ κακὸς οὐ τὸ ἀγαθὸς Jacobitz, ὥσπερ δὲ ὁ ἐξ ἀγαθοῦ φαῦλος οὐ τὸ ἀγαθὸς Fritzsche  
αὐτοὶ Cobet αὐτοῖς MSS



## THE PARASITE

Moreover, all the philosophers and rhetoricians, to a man, are particularly timid. At all events you will find that most of them appear in public with a staff—of course they would not have armed themselves if they were not afraid—and that they lock their doors very securely for fear that someone might plot against them at night. The parasite, however, casually closes the door of his lodgings, just to prevent it from being opened by the wind, and when a sound comes at night, he is no more disturbed than as if it had not come, and when he goes through unfrequented country he travels without a sword, for he does not fear anything anywhere. But I have often seen philosophers armed with bows and arrows when there was nothing to fear, and as for staves, they carry them even when they go to the bath and to luncheon.

Again, nobody could accuse a parasite of adultery or assault or larceny or any other offence at all, since a man of that character would be no parasite, he wrongs himself. Therefore if he should commit adultery, for instance, along with the offence he acquires the name that goes with it. Just as a good man who behaves badly thereby acquires the name of bad instead of good, so, I take it, if the parasite commits any offence, he loses his identity and becomes identified with his offence. But not only are we ourselves aware of such offences on the part of rhetoricians and philosophers committed without

## THE WORKS OF LUCIAN

κὰν τοῖς βιβλίοις ἀπολελειμμένα ὑπομνήματα  
εχομεν ὧν ἡδίκησαν ἀπολογία μὲν γὰρ Σωκρα-  
τους ἐστὶν καὶ Αἰσχίνου καὶ Ὑπερίδου καὶ Δημο-  
σθένους καὶ τῶν πλείστων σχεδόν τι ῥητόρων καὶ  
σοφῶν, παρασίτου δὲ οὐκ ἐστὶν ἀπολογία οὐδ'  
ἔχει τις εἰπεῖν δίκην πρὸς παράσιτόν τινα γεγραμ-  
μεινῇν

- 57 Ἀλλὰ νῆ Δία ὁ μὲν βίος τοῦ παρασίτου κρείτ-  
των ἐστὶν τοῦ τῶν ρητόρων καὶ τῶν φιλοσόφων, ὁ  
δὲ θάνατος φαυλότερος, πάνυ μὲν οὖν τοῦναντίον  
παρὰ πολὺ εὐδαιμονέστερος φιλοσόφους μὲν γὰρ  
ἴσμεν ἅπαντας ἢ τοὺς πλειστους κακοὺς κακῶς  
ἀποθανόντας, τοὺς μὲν ἐκ καταδίκης, ἐαλωκότας  
ἐπὶ τοῖς μεγίστοις ἀδικήμασι, φαρμάκῳ, τοὺς δὲ  
καταπρησθέντας τὸ σῶμα ἅπαν, τοὺς δὲ ἀπὸ  
δυσουρίας φθινήσαντας, τοὺς δὲ φυγόντας παρα-  
σίτου δὲ θάνατον οὐδεὶς ἔχει τοιοῦτον εἰπεῖν, ἀλλὰ  
τὸν εὐδαιμονέστατον φαγόντος καὶ πiónτος εἰ  
δέ τις καὶ δοκεῖ βιαίῳ τετελευτηκέναι θανάτῳ,  
ἀπεπτήσας ἀπέθανεν

### ΤΥΧΙΑΔΗΣ

- 58 Ταῦτα μὲν ἱκανῶς διημίλληταί σοι τὰ πρὸς  
τοὺς φιλοσοφους ὑπὲρ τοῦ παρασίτου λοιπὸν  
δὲ εἰ καλὸν καὶ λυσιτελές ἐστὶν τὸ κτῆμα τοῦτο  
τῷ τρέφοντι, πειρῶ λέγειν ἐμοὶ μὲν γὰρ δοκοῦσιν  
ὥσπερ εὐεργετοῦντες καὶ χαριζόμενοι τρέφειν  
αὐτοὺς οἱ πλούσιοι, καὶ εἶναι τοῦτο αἰσχύνῃν τῷ  
τρεφομένῳ

### ΣΙΜΩΝ

Ὡς ἡλίθια γε σου, ὦ Τυχιαδῃ, ταῦτα, εἰ μὴ

## THE PARASITE

number in our times, but we also possess records of their misdeeds left behind in books. And there are speeches in defence of Socrates, Aeschines, Hyperides, Demosthenes, and very nearly the majority of orators and sages, whereas there is no speech in defence of a parasite, and nobody can cite a suit that has been brought against a parasite.

Granted that the life of a parasite is better than that of a rhetorician or a philosopher, is his death worse? Quite to the contrary, it is happier by far. We know that most, if not all, of the philosophers died as wretchedly as they had lived, some died by poison, as a result of judicial sentence, after they had been convicted of the greatest crimes, some had their bodies completely consumed by fire, some wasted away through retention of urine, some died in exile.<sup>1</sup> But in the case of a parasite no one can cite any such death—nothing but the happy, happy death of a man who has eaten and drunk, and any one of them who is thought to have died by violence died of indigestion.

### TYCHIADES

You have satisfactorily championed the cause of the parasite against the philosophers. Next try to explain whether he is a good and useful acquisition to his supporter, for to me it seems that the rich play the part of benefactors and philanthropists in supporting them, and that this is dishonourable to the man who receives support.

### SIMON

How silly of you, Tychiades, not to be able to

<sup>1</sup> Socrates, Empedocles (and Peregrinus Proteus), Epicurus, Aristotle

δύνασαι γινώσκειν ὅτι πλούσιος ἀνὴρ, εἰ καὶ τὸ  
 Γύγου χρυσίον ἔχοι, μόνος ἐσθίων πένης ἐστὶν  
 καὶ προίων ἄνευ παρασίτου πτωχὸς δοκεῖ, καὶ  
 ὥσπερ στρατιωτῆς χωρὶς ὀπλῶν ἀτιμότερος καὶ  
 ἐσθῆς ἀνευ πορφύρας καὶ ἵππος ἄνευ φαλάρων,  
 οὕτω καὶ πλούσιος ἄνευ παρασίτου ταπεινὸς τις  
 καὶ εὐτελὴς φαίνεται καὶ μὴν ὁ μὲν πλούσιος  
 κοσμεῖται ὑπ' αὐτοῦ, τὸν δὲ παράσιτον πλούσιος  
 59 οὐδέποτε κοσμεῖ ἄλλως τε οὐδὲ ὄνειδος αὐτῷ  
 ἐστίν, ὡς σὺ φῆς, τὸ παρασιτεῖν ἐκείνῳ, δῆλον  
 ὅτι ὡς τινι κρείττονι χείρωνα, ὅπου<sup>1</sup> γε μὴν τῷ  
 πλουσίῳ τοῦτο λυσιτελές ἐστίν, τὸ τρέφειν τὸν  
 παράσιτον, ᾧ γε μετὰ τοῦ κοσμεῖσθαι ὑπ' αὐταῦ  
 καὶ ἀσφάλεια πολλή ἐκ τῆς τούτου δορυφορίας  
 ὑπάρχει οὔτε γὰρ μάχη ραδίως ἂν τις ἐπιχει-  
 ρῇσαι τῷ πλουσίῳ τοῦτον ὀρῶν παρεστῶτα, ἀλλ'  
 οὐδ' ἂν ἀποθάνοι φαρμάκῳ οὐδεὶς ἔχων παρά-  
 σιτον τίς γὰρ ἂν τολμήσειεν ἐπιβουλευσαί τινι  
 τούτου προεσθίουτος καὶ προπίνοντος, ὥστε ὁ  
 πλούσιος οὐχὶ κοσμεῖται μόνον, ἀλλὰ καὶ ἐκ τῶν  
 μεγίστων κινδύνων ὑπο τοῦ παρασίτου σώζεται  
 οὕτω μὲν<sup>2</sup> ὁ παράσιτος διὰ φιλοστοργίαν πάντα  
 κίνδυνον ὑπομένει, καὶ οὐκ ἂν παραχωρησειεν  
 τῷ πλουσίῳ φαγεῖν μόνῳ,<sup>3</sup> ἀλλὰ καὶ ἀποθανεῖν  
 αἰρεῖται συμφαγῶν

## ΤΤΥΙΑΔΗΣ

60 Πάντα μοι δοκεῖς, ὦ Σίμων, διεξελθεῖν ὅστε  
 ρήσας οὐδὲν τῆς σεαυτοῦ τέχνης, οὐχ ὥσπερ αὐτὸς

<sup>1</sup> οπου vulg οπως MSS

- οὕτω μὲν vulg αὐτε μὴν, ατε μὴν, ὅτι-μὲν MSS -

<sup>3</sup> μόνῳ N μόνον other MSS

## THE PARASITE

realise that a rich man, even if he has the wealth of Gyges, is poor if he eats alone, that if he takes the an without a parasite in his company he is considered a pauper, and that just as a soldier without arms, or a mantle without a purple border, or a horse without trappings is held in less esteem, so a rich man without a parasite appears low and cheap. Truly, he is an ornament to the rich man, but the rich man is never an ornament to the parasite. Furthermore, it is no disgrace to him to be the rich man's parasite, as you imply, evidently assuming that he is the inferior and the other a superior, since surely it is profitable for the rich man to support the parasite, seeing that, besides having him as an ornament, he derives great security from his service as bodyguard. In battle nobody would readily attack the rich man while he saw the other standing by, and in fact no one could die by poison who had a parasite, for who would dare to make an attempt on a man when a parasite tastes his meat and drink first? So the rich man not only is ornamented but is actually saved from the greatest perils by the parasite, who faces every danger on account of his affection, and will not suffer the rich man to eat alone, but chooses even to die from eating with him.

### TYCHIADES

It seems to me, Simon, that you have treated of everything without being in any degree inadequate

# THE WORKS OF IUCIAN

εφασκες, ἀμελέτητος ὢν, ἀλλ' ὥσπερ ἂν τις ὑπὸ  
τῶν μεγίστων γεγυμνασμένος λοιπόν, εἰ μὴ  
αἷσχιον αὐτὸ τὸ ὄνομά ἐστι τῆς παρασιτικῆς,  
θέλω μαθεῖν

ΣΙΜΩΝ

“Ορα δὴ τὴν ἀπόκρισιν, ἐάν σοι ἱκανῶς λέγε-  
σθαι δοκῇ, καὶ πειρῶ πάλιν αὐτὸς ἀποκρίνασθαι  
πρὸς τὸ ἐρωτώμενον ἥ<sup>1</sup> ἀρίστα οὔει φέρε γάρ,  
τὸν σῆτον οἱ παλαιοὶ τί καλοῦσι,

ΤΥΧΙΑΔΗΣ

Τροφήν

ΣΙΜΩΝ

Τί δὲ τὸ σιτεῖσθαι, οὐχὶ τὸ ἐσθίειν,

ΤΥΧΙΑΔΗΣ

Ναί

ΣΙΜΩΝ

Οὐκοῦν καθωμολόγηται τὸ παρασιτεῖν ὅτι οὐκ  
ἄλλο ἐστίν,

ΤΥΧΙΑΔΗΣ

Τοῦτο γάρ, ὦ Σίμων, ἐστὶν ὁ αἷσχυρὸν φαίνεται

ΣΙΜΩΝ

61 Φέρε δὴ πάλιν ἀποκρίναι μοι, πότερόν σοι δοκεῖ  
διαφέρειν, καὶ προκειμένων ἀμφοῖν πότερον ἂν  
αὐτὸς ἐλπίοι, ἢ γὰρ τὸ πλεῖν ἢ τὸ παραπλεῖν,

ΤΥΧΙΑΔΗΣ

Τὸ παραπλεῖν ἔγωγε

<sup>1</sup> ἡ vulg εἰ MSS

## THE PARASITE

to your art. You are not deficient in preparation, as you said you were, on the contrary, you are as thoroughly trained as one could be by the greatest masters. And now I want to know whether the very name of Parasitic is not discreditable.

SIMON

Note my answer and see if you think it is satisfactory, and try on your part to answer my question as you think best. Come, now, what about the noun from which it is derived? To what did the ancients apply it?

TYCHIADES

To food.

SIMON

And what about the simple verb, does it not mean to eat?

TYCHIADES

Yes.

SIMON

Then we have admitted, have we not, that to be a parasite is nothing but to eat with someone else?

TYCHIADES

Why, Simon, that is the very thing which seems discreditable!

SIMON

Come, then, answer me another question. Which seems to you to be the better, and which should you choose if both were open to you to voyage or to voyage with someone else?

TYCHIADES

To voyage with someone else, for my part.

# THE WORKS OF LUCIAN

ΣΙΜΩΝ

Τί δέ, τὸ τρέχειν ἢ τὸ παρατρέχειν,

ΤΥΧΙΑΔΗΣ

Τὸ παρατρέχειν

ΣΙΜΩΝ

Τί δέ, τὸ ἱππεύειν ἢ τὸ παριππεύειν,

ΤΥΧΙΑΔΗΣ

Τὸ παριππεύειν

ΣΙΜΩΝ

Τί δέ, τὸ ἀκοντίζειν ἢ τὸ παρακοντίζειν,

ΤΥΧΙΑΔΗΣ

Τὸ παρακοντίζειν

ΣΙΜΩΝ

Οὐκοῦν ὁμοίως ἂν ἔλοιο<sup>1</sup> καὶ τοῦ ἐσθίειν μᾶλλον  
τὸ παρασιτεῖν,

ΤΥΧΙΑΔΗΣ

Ὅμολογεῖν ἀνάγκη καὶ σοι λοιπὸν ὥσπερ οἱ  
παῖδες ἀφίξομαι καὶ εἶδος καὶ μετ' ἄριστον μαθη-  
σομενος τὴν τέχνην σὺ δέ με αὐτὴν δίκαιος  
διδάσκειν ἀφθόμως, ἐπεὶ καὶ πρῶτος μαθητὴς σοι  
γίγνομαι φασὶ δὲ καὶ τὰς μητέρας μᾶλλον τὰ  
πρῶτα φιλεῖν τῶν τέκνων

<sup>1</sup> ελοιο Hitzsch ἐθελοιο Γ<sup>1</sup>Ω, θελοισ, θελῃς other MSS



## THE PARASITE

SIMON

To run, or to run with someone else ?

TYCHIADES

To run with someone else

SIMON

To hide, or to hide with someone else ?

TYCHIADES

To hide with someone else

SIMON

To throw the javelin, or to throw it with someone else ?

TYCHIADES

To throw it with someone else

SIMON

Then, in like manner, should you not choose to eat with someone else, rather than just to eat ?

TYCHIADES

I cannot but admit it. Hereafter I shall go to you like a schoolboy both in the morning and after luncheon to learn your art. You, for your part, ought to teach me ungrudgingly, for I shall be your first pupil. They say that mothers love their first children more.



## THE LOVER OF LIES, OR THE DOUBTER

A conversation dealing with the supernatural, recently held at the house of Fuciates, is recounted by one of the chief participants, Tychiades, to his friend Philocles, to show how mendacious and how credulous people are.

To put ourselves in tune with Lucian and his audience requires very little effort, now that we too are inclined to believe in supernatural manifestations. To be sure, the other world manifested itself to men in those days through somewhat different channels, but the phenomena, then as now, were considered extremely well authenticated, and were credited by men of high standing. Take but one example, the younger Pliny. In a famous letter, which should be read in full (7, 27), he asks Lucius Sura for his opinion about *phantasmata*, citing as well vouched for by others the story of Curtius Rufus (told also by Tacitus *Annals* 11, 21) and that of the haunted house, which we find in Lucian, and then relating two incidents that happened in his own family. In both cases a boy dreamed that his hair was being cut, and awoke in the morning to find it lying on the pillow beside him. Pliny does not seek a rationalistic explanation in the pranks of pages, he takes the incidents very seriously, and surely does not expect either Sura or the general public to do otherwise. Fuciates is Pliny's spiritual grandson.

Lucian's auditors, too, were credulous, and whether they fully believed such tales or not, anyhow they were eager to listen to them. Lucian for his part was uncommonly eager to repeat them because he was quite aware that he could do it very well. Was he to be debarred from that privilege simply because he did not believe in them? Not he! He could kill two birds with a single lucky stone, for he could tell what his audience craved to hear, and at the same time he and they could laugh at those who liked to tell and hear such stories. The inclusiveness of the satire is clearly shown in its last words. Both Tychiades and Philocles confess that they have been bitten with the prevailing mania.

## ΦΙΛΟΨΕΥΔΗΣ Η ΑΠΙΣΤΩΝ

### ΤΥΧΙΑΔΗΣ

- 1 Ἐχεις μοι, ὦ Φιλόκλεις, εἰπεῖν τί ποτε ἄρα ἐστὶν ὃ πολλοὺς<sup>1</sup> εἰς ἐπιθυμίαν τοῦ ψεύδους<sup>2</sup> προάγεται, ὡς αὐτοὺς τε χαίρειν μηδὲν ὑγιὲς λέγοντας καὶ τοῖς τὰ τοιαῦτα διεξιούσιν μάλιστα προσέχειν τὸν νοῦν,

### ΦΙΛΟΚΛΗΣ

Πολλά, ὦ Τυχιάδη, ἐστὶν ἃ τοὺς ἀνθρώπους ἐνίοις ἀναγκάζει τὰ ψευδῆ λέγειν εἰς τὸ χρήσιμον ἀποβλέποντας

### ΤΥΧΙΑΔΗΣ

Οὐδὲν πρὸς ἔπος ταῦτα, φασίν, οὐ γὰρ περὶ τούτων ἡρόμην ὁπόσοι τῆς χρείας ἔνεκα ψεύδονται συγγνωστοὶ γὰρ οὗτοί γε, μᾶλλον δὲ καὶ ἐπαίνου τινὲς αὐτῶν ἄξιοι, ὁπόσοι ἢ πολεμίους ἐξηπάτησαν ἢ ἐπὶ σωτηρίᾳ τῷ τοιούτῳ φαρμάκῳ ἐχρήσαντο ἐν τοῖς δεινοῖς, οἷα πολλὰ καὶ ὁ Ὀδυσσεὺς ἐποίει τὴν τε αὐτοῦ ψυχὴν ἀρνύμενος καὶ τὸν νόστον τῶν ἐταίρων ἀλλὰ περὶ ἐκείνων, ὦ ἄριστε, φημὶ οἱ αὐτὸ ἄνευ τῆς χρείας τὸ ψεῦδος πρὸ πολλοῦ τῆς ἀληθείας τίθενται, ἡδόμενοι τῷ πράγματι καὶ ἐνδιατρίβοντες ἐπ' οὐδεμιᾷ προφάσει ἀναγκαίᾳ τούτους οὖν ἐθέλω εἰδέναι τίνος ἀγαθοῦ τοῦτο ποιοῦσιν

Available in photographs Γ, PN

<sup>1</sup> τί ποτε ἄρα τοῦτό ἐστιν ὃ τοὺς πολλοὺς γ <sup>2</sup> ψεύδεσθαι γ

## THE LOVER OF LIES, OR THE DOUBTER

TYCHIADES

CAN you tell me, Philocles, what in the world it is that makes many men so fond of lying that they delight in telling preposterous tales themselves and listen with especial attention to those who spin yarns of that sort?

PHILOCLEES

There are many reasons, Tychiades, which constrain men occasionally to tell falsehoods with an eye to the usefulness of it

TYCHIADES

That has nothing to do with the case, as the phrase is, for I did not ask about men who lie for advantage. They are pardonable—yes, even praiseworthy, some of them, who have deceived national enemies or for safety's sake have used this kind of expedient in extremities, as Odysseus often did in seeking to win his own life and the return of his comrades<sup>1</sup>. No, my dear sir, I am speaking of those men who put sheer useless lying far ahead of truth, liking the thing and whiling away their time at it without any valid excuse. I want to know about these men, to what end they do this

<sup>1</sup> An echo of *Odyssey* 1, 5

# THE WORKS OF LUCIAN

ΦΙΛΟΚΛΗΣ

- 2 Ἡ που κατανεύοῃκας ἤδη τινὰς τοιούτους, οἷς ἔμφυτος ὁ ἔρως οὗτός ἐστι πρὸς τὸ ψεῦδος,

ΤΥΧΙΑΔΗΣ

Καὶ μάλα πολλοὶ εἰσιν οἱ τοιοῦτοι

ΦΙΛΟΚΛΗΣ

Τί δ' οὖν ἄλλο ἢ ἄνοιαν χρὴ αἰτίαν εἶναι αὐτοῖς φάναι τοῦ μὴ τᾷληθῇ λέγειν, εἴ γε τὸ χεῖριστον ἀντὶ τοῦ βελτίστου προαιροῦνται,

ΤΥΧΙΑΔΗΣ

Οὐδὲν οὐδὲ τοῦτο, ὦ Φιλόκλεις <sup>1</sup> ἐπεὶ πολλοὺς ἂν ἐγὼ σοι δείξαιμι συνετοὺς τᾷλλα καὶ τὴν γνώμην θαυμαστοὺς οὐκ οἶδ' ὅπως ἐαλωκότας τούτῳ τῷ κακῷ καὶ φιλοψευδεῖς ὄντας, ὡς ἀνιᾶσθαί με, εἰ τοιοῦτοι ἄνδρες ἄριστοι τὰ πάντα ὁμῶς χαίρουσιν αὐτοὺς τε καὶ τοὺς ἐντυγχάνοντας ἔξαπατῶντες ἐκείνους μὲν γὰρ τοὺς παλαιοὺς πρὸ ἐμοῦ σὲ χρὴ εἰδέναι, τὸν Ἡρόδοτον καὶ Κτησίαν τὸν Κνίδιον καὶ πρὸ τούτων τοὺς ποιητὰς καὶ τὸν Ὅμηρον αὐτόν, ἀοιδιμοὺς ἄνδρας, ἐγγράφῳ τῷ ψεύσματι κεχρημένους, ὡς μὴ μόνους ἔξαπατᾶν τοὺς τότε ἀκούοντας σφῶν, ἀλλὰ καὶ μέχρις ἡμῶν διικνεῖσθαι τὸ ψεῦδος ἐκ διαδοχῆς ἐν καλλίστοις ἔπεσι καὶ μέτροις φυλαττόμενον ἱμοὶ γοῦν πολλάκις αἰδεῖσθαι ὑπὲρ αὐτῶν ἔπεισιν, ὅποταν Οὐρανοῦ τομὴν καὶ Προμηθέως δεσμὰ διηγῶνται καὶ Γιγάντων ἐπανάστασιν καὶ τὴν ἐν "Αἶδου πᾶσαν τραγωδίαν, καὶ ὡς δι' ἔρωτα ὁ Ζεὺς ταῦρος ἢ κύκνος ἐγένετο καὶ ὡς ἐκ γυναικὸς τις εἰς ὄρνειον ἢ εἰς ἄρκτον μετέπεσεν, ἔτι δὲ

<sup>1</sup> ουδεν τούτο γ, omitting ὦ φιλοκλεις

## THE LOVER OF LIES

PHILOCLES

Have you really noted any such men anywhere in whom this passion for lying is ingrained ?

TYCHIADES

Yes, there are many such men

PHILOCLES

What other reason, then, than folly may they be said to have for telling untruths, since they choose the worst course instead of the best ?

TYCHIADES

That too has nothing to do with the case, Philocles, for I could show you many men otherwise sensible and remarkable for their intelligence who have somehow become infected with this plague and are lovers of lying, so that it irks me when such men, excellent in every way, yet delight in deceiving themselves and their associates. Those of olden time should be known to you before I mention them—Herodotus, and Ctesias of Cnidus, and before them the poets, including Homer himself—men of renown, who made use of the written lie, so that they not only deceived those who listened to them then, but transmitted the falsehood from generation to generation even down to us, conserved in the choicest of diction and rhythm. For my part it often occurs to me to blush for them when they tell of the castration of Uranus, and the fetters of Prometheus, and the revolt of the Giants, and the whole sorry show in Hades, and how Zeus turned into a bull or a swan on account of a love-affair, and how some woman changed into a bird or a

Πηγάσους καὶ Χιμαίρας καὶ Γοργόνας καὶ Κύκλωπας καὶ ὅσα τοιαῦτα, πάνυ αλλόκοτα καὶ τεράστια μυθίδια παίδων ψυχὰς κηλεῖν δυνάμενα ἔτι τὴν Μορμῶ καὶ τὴν Λάμιαν δεδιότων

- 3 Καίτοι τὰ μὲν τῶν ποιητῶν ἴσως μέτρια, τὸ δὲ καὶ πόλεις ἤδη καὶ ἔθνη ὅλα<sup>1</sup> κοινῇ καὶ δημοσίᾳ ψεύδεσθαι πῶς οὐ γελοῖον, εἰ Κρήτες μὲν τὸν Διὸς τάφον δεικνύντες οὐκ αἰσχύνονται, Ἀθηναῖοι δὲ τὸν Ἐριχθονιον ἐκ τῆς γῆς ἀναδοθῆναί φασιν καὶ τοὺς πρώτους ἀνθρώπους ἐκ τῆς Ἀττικῆς ἀναφῦναι καθάπερ τὰ λάχανα, πολὺ σεμνότερον οὗτοί γε τῶν Θηβαίων, οἱ ἐξ ὄψεως ὀδόντων Σπαρτούς τινας ἀναβεβλαστηκέναι διηγοῦνται ὃς δ' ἂν οὖν ταῦτα καταγέλαστα ὄντα μὴ οἶηται ἀληθῆ εἶναι, ἀλλ' ἐμφρόνως ἐξετάζων αὐτὰ Κοροΐβου τινὸς ἢ Μαργίτου νομίζῃ<sup>2</sup> τὸ πείθεσθαι ἢ Τριπτόλεμον ἐλάσαι διὰ τοῦ ἀέρος ἐπὶ δρακόντων ὑποπτέρων ἢ Πᾶνα ἤκειν ἐξ Ἀρκαδίας σύμμαχον εἰς Μαραθῶνα ἢ Ὠρεΐθυιαν ὑπὸ τοῦ Βορέου ἀρπασθῆναι, ἀσεβῆς οὗτός γε<sup>3</sup> καὶ ἀνόητος αὐτοῖς ἔδοξεν οὕτω προδήλοις καὶ ἀληθέσι πραγμασιν ἀπιστῶν εἰς τοσοῦτον ἐπικρατεῖ τὸ ψεῦδος

ΦΙΛΟΚΛΗΣ

- 4 Ἄλλ' οἱ μὲν ποιηταί, ὦ Τυχιάδη, καὶ αἱ πόλεις δὲ συγγνωμῆς εἰκότως τυγχάνοιεν ἅν, οἱ μὲν τὸ ἐκ τοῦ μύθου τερπνὸν ἐπαγωγότατον ὃν ἐγ καταμιγνύντες τῇ γραφῇ, οὐπερ μάλιστα δέονται πρὸς τοὺς ἀκροατάς, Ἀθηναῖοι δὲ καὶ Θηβαῖοι

<sup>1</sup> πολλὰ γ

<sup>2</sup> νομίζῃ Bekker νομίζοι MSS

<sup>3</sup> γε vulg τε γβ



## THE LOVER OF LIES

beast, yes, and of Pegasus, Chimaerae, Gorgons, Cyclopes, and so forth—very strange and wonderful fables, fit to enthrall the souls of children who still dread Mormo and Lamia

Yet as far as the poets are concerned, perhaps the case is not so bad, but is it not ridiculous that even cities and whole peoples tell lies unanimously and officially? The Cretans exhibit the tomb of Zeus and are not ashamed of it, and the Athenians assert that Erichthonius sprang from the earth and that the first men came up out of the soil of Attica like vegetables, but at that their story is much more dignified than that of the Thebans, who relate that "Sown Men" grew up from serpents' teeth. If any man, however, does not think that these silly stories are true, but sanely puts them to the proof and holds that only a Coloeus or a Margites<sup>1</sup> can believe either that Triptolemus drove through the air behind winged serpents, or that Pan came from Arcadia to Marathon to take a hand in the battle, or that Oreithyia was carried off by Boreas, they consider that man a sacrilegious fool for doubting facts so evident and genuine, to such an extent does falsehood prevail.

### PHILOCTES

Well, as far as the poets are concerned, Tychiades, and the cities too, they may properly be pardoned. The poets flavour their writings with the delectability that the fable yields, a most seductive thing, which they need above all else for the benefit of their readers, and the Athenians, Thebans and others, if

<sup>1</sup> Coloeus is known as a typical fool only from this passage, and the scholion upon it, which attributes to him a story told elsewhere of Margites, the hero of the lost mock epic ascribed to Homer.

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καὶ εἴ τινες ἄλλοι σεμνοτέρας ἀποφαίνοντες τὰς πατρίδας ἐκ τῶν τοιούτων εἰ γοῦν τις ἀφέλοι τὰ μυθωδὴ ταῦτα ἐκ τῆς Ἑλλάδος, οὐδὲν ἂν κωλύσειε λιμῶ τους περιηγητὰς αὐτῶν διαφθαρῆναι μηδὲ ἀμισθὶ τῶν ξένων τάληθές ἀκούειν ἐθελήσαντων οἱ δὲ μηδεμιᾶς ἐνεκα αἰτίας τοιαύτης ὁμως χαίροντες τῷ ψεύσματι παγγέλοιοι εἰκότως δοκοῖεν ἂν

### ΤΥΧΙΑΔΗΣ

- 5 Εὐ λέγεις ἐγὼ γέ τοι παρὰ Εὐκράτους ἤκω σοι τοῦ πάνυ, πολλὰ τὰ ἄπιστα καὶ μυθωδὴ ακούσας μᾶλλον δὲ μεταξὺ λεγομένων ἀπιὼν ὠχομην οὐ φέρων τοῦ πράγματος τὴν ὑπερβολήν, ἅλλα με ὥσπερ αἱ Ερινύες ἐξήλασαν πολλὰ τεράστια καὶ ἀλλόκοτα διεξιόντες<sup>1</sup>

### ΦΙΛΟΚΛΗΣ

Καίτοι, ὦ Τυχιῖδη, ἀξιόπιστός τις ὁ Εὐκρατης ἐστίν, καὶ οὐδεὶς ἂν οὐδὲ πιστεύσειεν ὡς ἐκείνος οὕτω βαθὺν πωγωνα καθειμένος ἐξηκοντούτης ἀνὴρ, ἔτι καὶ φιλοσοφία συνων τὰ πολλά, ὑπομείνειεν ἂν καὶ ἀλλου τινος ψευδομένου ἐπακοῦσαι παρών, οὐχ ὅπως αὐτός τι τολμῆσαι τοιοῦτον

### ΤΥΧΙΑΔΗΣ

Οὐ γὰρ οἶσθα, ὦ ἑταῖρε, οἷα μὲν εἶπεν, ὅπως δὲ αὐτὰ ἐπιστῶσατο, ὡς δὲ καὶ ἐπώμνυτο τοῖς πλείστοις, παραστησάμενος τὰ παιδία, ὥστε με ἀποβλέποντα εἰς αὐτὸν ποικίλα ἐννοεῖν, ἄρτι μὲν ὡς μεμήνοι καὶ ἔξω εἶη τοῦ καθεστήκηκός, ἄρτι δὲ ὡς γόης ὢν ἄρα τοσοῦτον χρόνον ἐλελήθει με

<sup>1</sup> διεξιόντος β

## THE LOVER OF LIES

any there be, make their countries more impressive by such means. In fact, if these fabulous tales should be taken away from Greece, there would be nothing to prevent the guides there from starving to death, as the foreigners would not care to hear the truth, even gratis! On the other hand, those who have no such motive and yet delight in lying may properly be thought utterly ridiculous.

### TYCHIADES

You are quite right in what you say. For example, I come to you from Eucrates the magnificent, having listened to a great lot of incredible yarns, to put it more accurately, I took myself off in the midst of the conversation because I could not stand the exaggeration of the thing. They drove me out as if they had been the Furies by telling quantities of extraordinary miracles.

### PHILOCLÉS

But, Tychiades, Eucrates is a trustworthy person, and nobody could ever believe that he, with such a long beard, a man of sixty, and a great devotee of philosophy too, would abide even to hear someone else tell a lie in his presence, let alone venturing to do anything of that sort himself.

### TYCHIADES

Why, my dear fellow, you do not know what sort of statements he made, and how he confirmed them, and how he actually swore to most of them, taking oath upon his children, so that as I gazed at him all sorts of ideas came into my head, now that he was insane and out of his right mind, now that he was only a fraud, after all, and I had failed, in all these

ὑπὸ τῇ λεοντῇ γελοῖόν τινα πίθηκον περιστέλλων οὕτως ἄτοπα διηγείτο

ΦΙΛΟΚΛΗΣ

Τίνα ταῦτα πρὸς τῆς Ἑστίας, ὦ Τυχιάδη, ἐθέλω γὰρ εἰδέναι ἥντινα τὴν ἀλαζονείαν ὑπὸ τηλικούτῳ τῷ πωγωνι ἔσκεπεν

ΤΙ ΧΙΑΔΗΣ

6 Εἰώθειν<sup>1</sup> μὲν καὶ ἄλλοτε, ὦ Φιλόκλεις, φοιτᾶν παρ' αὐτόν, εἰ ποτε πολλὴν τὴν σχολὴν ἀγοίμι, τήμερον δὲ Λεοντίχῳ συγγενέσθαι δεόμενος—εταῖρος δέ μοι, ὥς οἶσθα—ἀκούσας τοῦ παιδὸς ὡς παρὰ τὸν Εὐκράτην ἔωθεν ἀπέλθοι νοσοῦντα ἐπισκεψομεῖος, ἀμφοῖν ἔνεκα, ὥς καὶ τῷ Λεοντίχῳ συγγενοίμην κἀκείνον ἴδοιμι—ἡγνοήκειν γὰρ ὡς ἰοσοιῇ—παραγίγνομαι πρὸς αὐτόν

Γυρισκῶ δὲ αὐτόθι του μὲν Λεόντιχον οὐκέτι—ἐφθακει γάρ, ὥς ἐφασκον, ὀλίγον προεξεληλυθώς—ἄλλου, δὲ συχνοῦς, ἐν οἷς Κλεόδημός τε ἦν ὁ ἐκ τοῦ Περιπατοῦ καὶ Δεινόμαχος ὁ Στωικὸς καὶ Ἴων, οἶσθα τον ἐπὶ τοῖς Πλάτωνος λόγοις θαυμιζέσθαι αξιοῦντα ὡς μόνον ἀκριβῶς κατανενοηκοτα τὴν γνῶμην τοῦ ἀνδρὸς καὶ τοῖς ἄλλοις υποφητεῦσαι δυνάμενον ὁρᾶς οἷους ἀνδρας σοί φημι, πανσοφους καὶ παναρέτους, ὁ τι περ τὸ κεφάλαιον αὐτὸ ἐξ ἐκάστης προαιρέσεως, αἰδεσίμους ἀπαντας καὶ μονονουχὶ φοβεροὺς τὴν πρόσοψιν, ἐτι καὶ ὁ ἰατρὸς Ἀντίγονος παρῆν, κατὰ χρεῖαν, οἶμαι, τῆς νόσου ἐπικληθείς καὶ ῥᾶον ἐδόκει ἤδη ἔχειν ὁ Εὐκράτης καὶ τὸ νόσημα τῶν συντρόφων ἦν τὸ ῥεύμα γὰρ εἰς τοὺς πόδας αὐθις αὐτῷ κατεληλύθει

<sup>1</sup> εἴωθα γ

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years, to notice that his lion's skin covered a silly ape, so extravagant were the stories that he told

### PHILOCLES

What were they, Tychiades, in the name of Hestia?<sup>1</sup> I should like to know what sort of quackery he has been screening behind that great beard

### TYCHIADES

I used to visit him previously, Philocles, whenever I had a good deal of leisure, and to-day, when I wanted to find Leontichus, a close friend of mine, as you know, and was told by his boy that he had gone off to the house of Eucrates in the early morning to pay him a call because he was ill, I went there for two reasons, both to find Leontichus and to see Eucrates, for I had not known that he was ill

I did not find Leontichus there, for he had just gone out a little while before, they said, but I found plenty of others, among whom there was Cleodemus the Peripatetic, and Demomachus the Stoic, and Ion—you know the one that thinks he ought to be admired for his mastery of Plato's doctrines as the only person who has accurately sensed the man's meaning and can expound it to the rest of the world. You see what sort of men I am naming to you, all-wise and all-virtuous, the very fore-front of each school, every one venerable, almost terrible, to look at. In addition, the physician Antigonus was there, called in, I suppose, by reason of the illness. Eucrates seemed to be feeling better already, and the ailment was of a chronic character, he had had another attack of rheumatism in his feet

<sup>1</sup> The oath amounts to "In the name of friendship"

Καθέζεσθαι οὖν με παρ' αὐτὸν ἐπὶ τῆς κλίνης ὁ Εὐκράτης ἐκέλευεν, ἡρέμα ἐγκλίνας τῇ φωνῇ εἰς τὸ ἀσθενικὸν ὅποτε εἶδέ με, καίτοι βοῶντος αὐτοῦ καὶ διατεινομένου τι μεταξὺ εἰσιῶν ἐπήκουον κἀγὼ μαλα πεφυλαγμένως, μὴ ψάύσαιμι τοῖν τοδοῖν αὐτοῦ, ἀπολογησάμενος τα συνηθη ταῦτα, ὡς ἀγνοήσαιμι νοσοῦντα καὶ ὡς ἐπεὶ ἔμαθον δρομαῖος ελθοίμι, ἐκαθεζόμεν πλυσίον

7 Οἱ μὲν δὴ ἐτύγχανον οἶμαι<sup>1</sup> περὶ τοῦ νοσήματος τὰ μὲν ἤδη πολλὰ προειρηκότες, τὰ δὲ καὶ τότε διεξιόντες, ἐτι δε καὶ θεραπείας τινὰς ἕκαστος υποβάλλοντες ο γοῦν Κλεόδημος, “Εἰ τοιουν,” φησίν, “τῇ ἀριστερᾷ τις ἀνελόμενος χαμάθεν<sup>2</sup> τον ὁδον-α τῆς μιγαλῆς οὕτω φονεῖσθαι ὡς τροεῖ-ον, ἐνδησειεν εἰς δερμα λέοντος ἄρτι ἀποδαρέν, εἴτα περιαιψείε περὶ τὰ σκέλη, αὐτικά παυεταὶ τὸ ἀλγῆμα”

“Οὐκ -ις λέοντος,” ἔφη ὁ Δεινόμαχος, “ἐγὼ ἤκουσα ἐλαφου δὲ θηλείας ἐτι παρθένου καὶ ἀβάτου καὶ το τράγμα οὕτω πιθανωτερον ὠκὺ γὰρ ἡ ἐλαφος καὶ ἐρρωταὶ μάλιστα ἐκ τῶν ποδῶν ὁ δὲ λέων ἀλκιμος μὲν, καὶ τὸ λίπος αὐτοῦ καὶ ἡ χεὶρ ἡ δεξιὰ καὶ αἱ τρίχες ἐκ τοῦ πωγωνος αἱ ὀρθαὶ μεγάλα δύνανται, εἰ τις ἐπίσταιτο αὐτοῖς χρῆσθαι μετὰ τῆς οἰκείας ἐπωδῆς ἐκάστω ποδῶν δὲ ἴασιν ἡκιστα ἐπαγγέλλεται”

“Καὶ αὐτός,” ἦ δ' ὅς ὁ Κλεόδημος, “οὕτω πάλαι ἐγίγνωσκον, ἐλάφου χρῆναι τὸ δέρμα εἶναι, διότι ὠκὺ ἐλαφος ἐναγχος δὲ Λίβυς ἀνὴρ σοφὸς

<sup>1</sup> ἤδη γ

<sup>2</sup> χαμάθεν Cobet χαμάθει Γ marg χαμόθεν other β sources χαμαὶ γ <sup>3</sup> μεγάλα δυναινο γ But cf Pisc 6

## THE LOVER OF LIES

He bade me sit by him on the couch, letting his voice drop a little to the tone of an invalid when he saw me, although as I was coming in I heard him shouting and vigorously pressing some point or other. I took very good care not to touch his feet, and after making the customary excuses that I did not know he was ill and that when I learned of it I came in hot haste, sat down beside him.

It so happened that the company had already, I think, talked at some length about his ailment and were then discussing it further, they were each suggesting certain remedies, moreover. At any rate Cleodemus said "Well then, if you take up from the ground in your left hand the tooth of the weasel which has been killed in the way I have already described and wrap it up in the skin of a lion just flayed, and then bind it about your legs, the pain ceases instantly."

"Not in a lion's skin, I was told," said Demomachus, "but that of a hind still immature and unmated, and the thing is more plausible that way, for the hind is fleet and her strength lies especially in her legs. The lion is brave, of course, and his fat and his right fore-paw and the stiff bristles of his whiskers are very potent if one knew how to use them with the incantation appropriate to each, but for curing the feet he is not at all promising."

"I myself," said Cleodemus, "was of that opinion formerly, that it ought to be the skin of a hind because the hind is fleet, but recently a man from

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τὰ τοιαῦτα μετεδίδασξέ με εἰπὼν ὠκυτέρους εἶναι τῶν ἐλάφων τοὺς λέοντας Ἀμέλει, ἔφη, καὶ αἰροῦσιν αὐτὰς διωκοντες”

8 Ἐπῆνεσαν οἱ παρόντες ὡς εὖ εἰπόντος τοῦ Λίβυος ἐγὼ δέ, “Οἴεσθε γαρ,” ἔφη, “ἐπῳδαῖς τισιν τὰ τοιαῦτα παύεσθαι ἢ τοῖς ἐξωθεν παρ’ ἀρτημασιν τοῦ κακοῦ ενδον διατρίβοντος,” ἐγέλασαν ἐτι τῷ λόγῳ καὶ δῆλοι ἦσαν κατεγνώκοτες μου πολλὴν τὴν ἄνοιαν, εἰ μὴ ἐπισταίμην τὰ προδηλότατα καὶ περὶ ὧν οὐδεὶς ἂν εὖ φρονῶν<sup>1</sup> ἀντίποι μὴ οὐχὶ οὕτως ἔχειν ο μέντοι ἱατρὸς Ἀντίγονος ἐδόκει μοι ἡσθῆναι τῇ ἐρωτήσῃ μου πάλαι γὰρ ἡμελεῖτο, οἶμαι, βοηθεῖν ἀξιῶν τῷ Εὐκράτει μετὰ τῆς τέχνης οἴνου τε παραγγέλλων ἀπέχεσθαι καὶ λαχάνα σιτεῖσθαι καὶ ὅλως ὑφαιρεῖν τοῦ τόνου

Ὁ δ’ οὖν Κλεόδημος ὑπομειδιῶν ἅμα, “Τί λέγεις,” ἔφη, “ὦ Τυχιάδῃ, ἄπιστον εἶναί σοι δοκεῖ το ἐκ τῶν τοιούτων γίνεσθαι τινος ὠφελείας εἰς τὰ νοσήματα,” “Ἐμοιγε,” ἦν δ’ ἐγώ, “ε μὴ πανυ κορύζῃς τὴν ρῖα μεστὸς εἶην, ὡς πιστευεῖν τὰ ἐξω καὶ μηδὲν κοιωνοῦντα τοῖς ἐνδοθεν ἐπεγεύρουσι τὰ νοσήματα μετὰ ῥηματίων, ὥς φατε, καὶ γοητείας τινος ἐνεργεῖν καὶ τὴν ἴασιν ἐπιπέμπειν προσαρτώμενα τὸ δ’ οὐκ ἂν γένοιτο, οὐδ’ ἦν εἰς τοῦ Νεμείου λέοντος τὸ δέρμα ἐνδήσῃ τις ἐκκαίδεκα ὅλας μυγαλᾶς ἐγὼ γοῦν αὐτὸν τὸν<sup>2</sup> λέοντα εἶδον πολλάκις χωλεύοντα ὑπ’ ἀλγυδόνων ἐν ολοκλήρῳ τῷ αὐτοῦ δέρματι”

9 “Πάνυ γὰρ ιδιώτης,” ἔφη ὁ Δεινόμαχος, “εἰ καὶ τὰ τοιαῦτα οὐκ ἐμέλησέ σοι ἐκμαθεῖν ὄντινα

<sup>1</sup> οὐδεὶς φρονῶν γ

<sup>2</sup> τὸν vulg not in MSS



## THE LOVER OF LIES

Libya, well informed in such things, taught me better, saying that lions were fleet<sup>er</sup> than deer. 'No fear!' said he. 'They even chase and catch them!'

The company applauded, in the belief that the Libyan was right in what he said. But I said, "Do you really think that certain incantations put a stop to this sort of thing, or external applications, when the trouble has its seat within?" They laughed at my remark and clearly held me convicted of great stupidity if I did not know the most obvious things, of which nobody in his right mind would maintain that they were not so. The doctor Antigonus, however, seemed to me to be pleased with my question, for he had been overlooked a long time, I suppose, when he wanted to aid Euciates in a professional way by advising him to abstain from wine, adopt a vegetarian diet, and in general to "lower his pitch."

But Cleodemus, with a faint smile, said "What is that, Tychiades? Do you consider it incredible that any alleviations of ailments are effected by such means?" "I do," said I, "not being altogether full of duivel, so as to believe that external remedies which have nothing to do with the internal causes of the ailments, applied as you say in combination with set phrases and hocuspocus of some sort, are efficacious and bring on the cure. That could never happen, not even if you should wrap sixteen entire weasels in the skin of the Nemean lion, in fact I have often seen the lion himself limping in pain with his skin intact upon him!"

"You are a mere layman, you see," said Demomachus, "and you have not made it a point to learn

τρόπον ὁμιλεῖ<sup>1</sup> τοῖς νοσήμασι προσφερόμενα, καὶ μοι δοκεῖς οὐδὲ τὰ προφανέστατα ἂν παραδέξασθαι ταῦτα, τῶν ἐκ περιόδου πυρετῶν τὰς αποπομπὰς καὶ τῶν ἐρπετῶν τὰς καταθέλξεις καὶ βουβωνων ἰάσεις καὶ τᾶλλα ὅποσα καὶ αἱ γράες ἤδη ποιοῦσιν εἰ δὲ ἐκεῖνα γίγνεται ἅπαντα, τί δὴ ποτε οὐχὶ ταῦτα οἰήσῃ γίγνεσθαι ὑπὸ τῶν ὁμοίων,”

“Ἀπέραντα,” ἦν δ’ ἐγώ, “σὺ περαίνεις,<sup>2</sup> ὦ Δεινόμαχε, καὶ ἤλω, φασίν, ἐκκρούεις τὸν ἥλον οὐδὲ γὰρ ἂ φῆς ταῦτα δῆλα μετὰ τοιαύτης δυνάμεως γιγνόμενα ἦν γοῦν μὴ πείσης πρότερον ἐπάγων τῷ λόγῳ διότι φύσιν ἔχει οὕτω γίγνεσθαι, τοῦ τε πυρετοῦ καὶ τοῦ οἰδήματος δεδιότος ἢ ὄνομα θεσπέσιον ἢ ρῆσιν βαρβαρικὴν καὶ διὰ τοῦτο ἐκ τοῦ βουβῶνος δραπετεύοντος, ἔτι σοι γραῶν μῦθοι τὰ λεγόμενα ἐστὶ”

- 10 “Σὺ μοι δοκεῖς,” ἦ δ’ ὅς ὁ Δεινόμαχος, “τὰ τοιαῦτα λέγων οὐδὲ θεοὺς εἶναι πιστεύειν εἴ γε μὴ οἶει τὰς ἰάσεις οἶόν τε εἶναι ὑπὸ ἱερῶν ὁμάτων γίγνεσθαι” “Τοῦτο μέν,” ἦν δ’ ἐγώ, “μὴ λέγε, ὦ ἀριστε κωλύει γὰρ οὐδὲν καὶ θεῶν ὄντων ὁμῶς τὰ τοιαῦτα ψευδῆ εἶναι ἐγὼ δὲ καὶ θεοὺς σέβω καὶ ἰάσεις αὐτῶν ὁρῶ καὶ ἂ εὖ ποιοῦσι τοὺς κάμνοντας ὑπὸ φαρμάκων καὶ ἰατρικῆς ἀνιστάντες οὐ γοῦν Ἀσκληπιὸς αὐτὸς καὶ οἱ παῖδες αὐτοῦ ἥπια φάρμακα πασσοντες ἐθεράπευον τοὺς νοσοῦντας, οὐ λειντᾶς<sup>3</sup> καὶ μυγαλᾶς περιάπτοντες”

- 11 “Ἐα τοῦτον,” εἶπε δ’ ὁ Ἴων, “ἐγὼ δὲ ὑμῖν θαυμά-

<sup>1</sup> ὠφελεῖ N Vat 87

<sup>2</sup> συ περαίνεις Fritzsche συ παραιεῖς γ, συμπεραίνῃ β

<sup>3</sup> λεοντᾶς Cobet λεοντας MSS

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how such things agree with ailments when they are applied I do not suppose you would accept even the most obvious instances—periodic fevers driven off, snakes charmed, swellings cured, and whatever else even old wives do. But if all that takes place, why in the world will you not believe that this takes place by similar means?

“You are reasoning from false premises, Deinomachus, I replied, “and, as the saying goes, driving out one nail with another, for it is not clear that precisely what you are speaking of takes place by the aid of any such power. If, then, you do not first convince me by logical proof that it takes place in this way naturally, because the fever or the inflammation is afraid of a holy name or a foreign phrase and so takes flight from the swelling, your stories still remain old wives’ fables.”

“It seems to me,” said Deinomachus, “that when you talk like that you do not believe in the gods, either, since you do not think that cures can be effected through holy names.” “Don’t say that, my dear sir!” I replied. “Even though the gods exist, there is nothing to prevent that sort of thing from being false just the same. For my part, I revere the gods and I see their cures and all the good that they do by restoring the sick to health with drugs and doctoring. In fact, Asclepius himself and his sons ministered to the sick by laying on healing drugs, not by fastening on lions’ skins and weasels.”<sup>1</sup>

“Never mind him,” said Ion, “and I will tell you

<sup>1</sup> C. *Iliad* 4. 218, 11, 830

σίον τι διηγῆσομαι ἦν μὲν ἐγὼ μειράκιον ἔτι ἄμφι τα τετταρακαίδεκα ἔτη σχεδον ἦκεν δε τις ἀγγέλλων τῷ πατρὶ Μίδαυ τὸν ἀμπελουργόν, ἔρρωμένον εἰς τὰ ἄλλα οἰκέτην καὶ ἐργατικόν, ἄμφι πληθουσιν ἀγορὰν ὑπὸ ἐχίδνης δηχθέντα κεῖσθαι ἤδη σεσηπότα τὸ σκέλος ἀναδοῦντι γὰρ αὐτῷ τὰ κλήματα καὶ ταῖς χάραξι περιπλέκοντι προσερπύσαν τὸ θηρίον δακεῖν κατὰ τὸν μέγαν δάκτυλον, καὶ τὸ μὲν φθασαι καὶ καταδύναι αὐθις εἰς τὸν φωλεον, τὸν δὲ οἰμωζειν ἀπολλύμενον ὑπ ἰλγηδονων

“Ταῦτα τε οὖν ἀπηγγέλλετο καὶ τὸν Μίδαυ ἐρωῶμεν αὐτὸν ἐπὶ σκιμποδος ὑπὸ τῶν ὁμοδούλων προσκομιζομειον, ὅλον ὠδηκότα, πελιδνόν, μυδῶντα ἐπιπολῆς,<sup>1</sup> ὀλίγον ἐτι ἐμπνέοντα λελυπημενω δὴ τῷ πατρὶ τῶν φίλων τις παρών, ‘Θαρρεῖ,’ ἔφη, ‘ἐγὼ γάρ σοι ἄνδρα Βαβυλωνιον τῶν Χαλδαίων, ὡς φασιν, αὐτίκα μέτειμι, ὃς ἰάσεται τὸν ἄνθρωπον’ καὶ ἵνα μὴ διατρίβω λέγων, ἦκεν ο Βαβυλωνιος καὶ ἀνέστησε τὸν Μίδαυ ἐπωδῇ τινι ἐξελάσας τὸν ἱὸν ἐκ τοῦ σώματος, ἐτι καὶ προσαρτήσας τῷ ποδὶ νεκρᾶς<sup>2</sup> παρθένου λίθον ἀπὸ τῆς στήλης ἐκκολῶσας

“Καὶ τοῦτο μὲν ἴσως μέτριον καίτοι ο Μίδας αὐτὸς ἀράμενος τὸν σκίμποδα ἐφ’ οὗ ἐκεκόμιστο ὥχετο εἰς τὸν ἀγρὸν ἀπιὼν τοσοῦτον ἢ ἐπωδῇ  
 12 ἐδυνήθη καὶ ο στηλῆτης ἐκεῖνος λίθος ο δὲ καὶ ἄλλα ἐποίησε θεσπέσια ὡς ἀληθῶς εἰς γὰρ τὸν ἀγρὸν ἐλθὼν ἔωθεν, ἐπειπὼν ἱερατικά τινα ἐκ βίβλου παλαιᾶς ὀνόματα ἐπτά καὶ θείῳ καὶ δαδὶ καθαγνίσας τὸν τόπον περιελθὼν ἐς τρίς, ἐξεκά-

<sup>1</sup> τὴν ἐπιφάνειαν γ

<sup>2</sup> τεθνηκυίας γ

## THE LOVER OF LIES

a wonderful story I was still a young lad, about fourteen years old, when someone came and told my father that Midas the vine dresser, ordinarily a strong and industrious servant, had been bitten by a viper toward midday and was lying down, with his leg already in a state of mortification. While he was tying up the runners and twining them about the poles, the creature had crawled up and bitten him on the great toe, then it had quickly gone down again into its hole, and he was groaning in mortal anguish.

"As this report was being made, we saw Midas himself being brought up on a litter by his fellow-slaves, all swollen and livid, with a clammy skin and but little breath left in him. Naturally my father was distressed, but a friend who was there said to him 'Cheer up. I will at once go and get you a Babylonian, one of the so-called Chaldeans, who will cure the fellow.' Not to make a long story of it, the Babylonian came and brought Midas back to life, driving the poison out of his body by a spell, and also binding upon his foot a fragment which he broke from the tombstone of a dead maiden.

"Perhaps this is nothing out of the common although Midas himself picked up the litter on which he had been carried and went off to the farm, so potent was the spell and the fragment of the tombstone. But the Babylonian did other things that were truly miraculous. Going to the farm in the early morning, he repeated seven sacred names out of an old book, purified the place with sulphur and torches, going about it three times, and called out all the

λεσεν<sup>1</sup> ὅσα ἦν ἔρπετὰ ἐντὸς τῶν ὀρων ἦκον οὖν ὥσπερ ἐλκόμενοι πρὸς τὴν ἐπωδὴν ὄφεις πολλοὶ καὶ ἄσπίδες καὶ ἐχιδναὶ καὶ κεράσται καὶ ἄκοντῖαι φρῦνοι τε καὶ φύσαλοι, ἐλείπετο δὲ εἰς δράκων παλαιός, ὑπὸ γήρως, οἶμαι, ἔξερπύσαι μὴ δυνάμενος ἢ παρακούσας τοῦ προστάγματος ὁ δὲ μάγος οὐκ ἔφη παρεῖναι ἅπαντας, ἀλλ' ἓνα τινὰ τῶν οφειῶν τὸν νεω-ατον χειροτονήσας πρεσβευτὴν ἔπεμψεν ἐπὶ τὸν δράκοντα, καὶ μετὰ μικρὸν ἦκε κἀκεῖνος ἐπεὶ δὲ συνηλίσθησαν,<sup>2</sup> ἐνεφύσησε μὲν αὐτοῖς ὁ Βαβυλώνιος, τὰ δὲ αὐτίκα μάλα κατεκαύθη ἅπαντα ὑπὸ τῷ φυσηματι, ἡμεῖς δὲ ἔθαιμάζομεν”

- 13 “Εἰπέ μοι, ὦ Ἴων,” ἦν δ' ἐγώ, “ὁ ὄφεις δὲ ὁ πρεσβευτὴς ὁ νέος ἄρα καὶ ἐχειραγώγει τὸν δράκοντα ἥδη, ὡς φῆς, γεγνηρακότα, ἢ σκίπωνα ἔχων ἐκεῖνος ἐπεστηρίζετο,”

“Σὺ μὲν παίξεις,” ἔφη ὁ Κλεόδημος, “ἐγὼ δὲ καὶ αὐτὸς ἀπιστότερος ὢν σου πάλαι τὰ τοιαῦτα—ὦμην γὰρ οὐδενὶ λόγῳ δυνατὸν γίγνεσθαι ἂν αὐτὰ—ὅμως ὅτε τὸ πρῶτον εἶδον πετόμενον τὸν ξένον τὸν βάρβαρον—ἐξ Ὑπερβορέων δὲ ἦν, ὡς ἔφασκεν—ἐπίστευσα καὶ ἐνικήθην ἐπὶ πολὺ ἀντισχών τί γὰρ ἔδει ποιεῖν αὐτὸν ὀρώντα διὰ τοῦ ἀέρος φερόμενον ἡμέρας οὔσης καὶ ἐφ' ὕδατος βαδίζοντα καὶ διὰ πυρὸς διεξιόντα σχολῇ καὶ βάδην,” “Σὺ ταῦτα εἶδες,” ἦν δ' ἐγώ, “τὸν Ὑπερβόρεον ἄνδρα πετόμενον ἢ ἐπὶ τοῦ ὕδατος βεβηκότα,” “Καὶ μαλα,” ἢ δ' ὅς, “ὑποδεδεμένον γε καρβατίνας, οἷα μάλιστα ἐκεῖνοι ὑποδοῦνται τὰ μὲν γὰρ σμικρὰ

<sup>1</sup> ἐξήλασεν γ

<sup>2</sup> συνηλίσθησαν du Soul συνηλίσθησαν MSS

## THE LOVER OF LIES

reptiles that there were inside the boundaries. They came as if they were being drawn in response to the spell, snakes in great numbers, asps, vipers, horned snakes, darters, common toads, and puff-toads, one old python, however, was missing, who on account of his age, I suppose, could not creep out and so failed to comply with the command. The magician said that not all were there, and electing one of the snakes messenger, the youngest, sent him after the python, who presently came too. When they were assembled, the Babylonian blew on them and they were all instantly burned up by the blast, and we were amazed.

"Tell me, Ion," said I, "did the messenger snake, the young one, give his arm to the python, who you say was aged, or did the python have a stick and lean on it?"

"You are joking," said Cleodemus. "I myself was formerly more incredulous than you in regard to such things, for I thought it in no way possible that they could happen, but when first I saw the foreign stranger fly—he came from the land of the Hyperboreans, he said—I believed and was conquered after long resistance. What was I to do when I saw him soar through the air in broad daylight and walk on the water and go through fire slowly on foot?"

"Did you see that?" said I—"the Hyperborean flying, or stepping on the water?" "Certainly," said he, "with bogues on his feet such as people of that country commonly wear. As for the trivial

ταῦτα τί χρὴ καὶ λέγειν ὅσα ἐπεδείκνυτο, ἔρωτας  
ἐπιπέμπων καὶ δαίμονας ἀναγών καὶ ιεροῦς  
ἑώλους ἀνακαλῶν καὶ τὴν Ἑκάτην αὐτὴν ἐναργῇ  
14 παριστὰς καὶ τὴν Σελήνην καθαιρῶν,<sup>1</sup> ἐγὼ γοῦν  
διηγῆσομαι ὑμῖν ἃ εἶδον γιγνόμενα ὑπ' αὐτοῦ ἐν  
Γλαυκίου τοῦ Ἀλεξικλέους

“ Ἄρτι γὰρ ὁ Γλαυκίας τοῦ πατρὸς ἀποθανόντος  
παραλαβὼν τὴν οὐσίαν ἠράσθη Χρυσίδος τῆς  
Δημέου γυναικὸς ἐμοὶ δὲ διδασκάλῳ ἐχρήτο  
πρὸς τοῖς λόγους, καὶ εἰ γε μὴ ο ἔρως ἐκείνος  
ἀπησχολῆσεν αὐτόν, ἅπαντα ἂν ἤδη τὰ τοῦ Περι-  
πάτου ἠπίστατο, ὃς καὶ ὀκτωκαιδεκαέτης ὢν  
ἀνέλυε καὶ τὴν φυσικὴν ἀκρόασιν μετεληλύθει  
εἰς τέλος ἀμνηχανῶν δὲ ὅμως τῷ ἔρωτι μηνύει  
μοι τὸ πᾶν, ἐγὼ δὲ ὥσπερ εἶκος ἦν, διδασκαλον  
όντα, τὸν Ὑπερβορεον ἐκείνον μάγον ἀγῶ παρ'  
αὐτόν ἐπὶ μναῖς τέτταρσι μὲν τὸ παραντίκα—  
ἔδει γὰρ προτελέσαι τι εἰς τὰς θυσίας—ἐκκαῖδεκα  
δέ, εἰ τύχοι τῆς Χρυσίδος ο δὲ αὐξομένην τηρή-  
σας τὴν σελήνην—τότε γὰρ ὡς ἐπὶ τὸ πολὺ τὰ  
τοιαῦτα τελεσιουργεῖται—βόθρον τε ὀρυξάμενος  
ἐν υπαίθρῳ<sup>2</sup> τινὶ τῆς οἰκίας περὶ μέσας νύκτας  
ἀνεκύλεσεν ἡμῖν πρῶτον μὲν τὸν Ἀλεξικλέα τὸν  
πατέρα τοῦ Γλαυκίου πρό ἑπτὰ μηνῶν τεθνεῶτα  
ἠγανακτεῖ δὲ ο γέρων ἐπὶ τῷ ἔρωτι καὶ ὠργίζετο,  
τὰ τελευταῖα δὲ ὅμως ἐφῆκεν αὐτῷ ἐρᾶν μετὰ  
δὲ τὴν Ἑκάτην τε ἀνήγαγεν ἐπαγομένην τὸν Κέρ-  
βερον καὶ τὴν Σελήνην κατέσπασεν, πολύμορφόν  
τι θέαμα καὶ ἄλλοτε ἄλλοῖόν τι φανταζόμενον  
τὸ μὲν γὰρ πρῶτον γυναικείαν μορφήν ἐπεδεί-  
κνυτο, εἶτα βούς ἐγίγνετο πάγκαλος, εἶτα σκύλαξ

<sup>1</sup> κατασπαν γ<sup>2</sup> αἰθριφ γ



## THE LOVER OF LIES

feats, what is the use of telling all that he performed, sending Cupids after people, bringing up supernatural beings, calling mouldy corpses to life, making Hecate herself appear in plain sight, and pulling down the moon? But after all, I will tell you what I saw him do in the house of Glaucias, son of Alexicles.

“Immediately after Glaucias father died and he acquired the property, he fell in love with Chrysis, the wife of Demeas. I was in his employ as his tutor in philosophy, and if that love-affair had not kept him too busy, he would have known all the teachings of the Peripatetic school, for even at eighteen he was solving fallacies and had completed the course of lectures on natural philosophy<sup>1</sup>. At his wit's end, however, with his love affair, he told me the whole story, and as was natural, since I was his tutor, I brought him that Hyperborean magician at a fee of four minas down (it was necessary to pay something in advance towards the cost of the victims) and sixteen if he should obtain Chrysis. The man waited for the moon to wax, as it is then, for the most part, that such rites are performed, and after digging a pit in an open court of the house, at about midnight he first summoned up for us Alexicles, Glaucias father, who had died seven months before. The old gentleman was indignant over the love-affair and flew into a passion, but at length he permitted him to go on with it after all. Next he brought up Hecate, who fetched Cerberus with her, and he drew down the moon, a many-shaped spectacle, appearing differently, at different times, for at first she exhibited the form of a woman, then she turned into a handsome bull, and then she looked like a puppy

<sup>1</sup> Aristotle's *Physics*

ἐφαινετο τέλος δ' οὖν ὁ Ὑπερβορεὸς ἐκ πηλοῦ ἐρώτιόν τι ἀναπλάσας, "Απιθι, ἔφη, καὶ ἄγε Χρυσίδα καὶ ὁ μὲν πηλὸς ἐξέπτατο, μετὰ μικρὸν δὲ ἐπέστη κόπτουσα τὴν θύραν ἐκείνη καὶ εἰσελθοῦσα περιβάλλει τὸν Γλαυκίαν ὥς ἂν ἐκμανέστατα ἐρώσα καὶ συνῇν ἄχρι δὴ ἀλεκτρυόνων ηκούσαμεν ἀδόντων τότε δὴ ἢ τε Σελήνη ἀνέπτατο εἰς τὸν οὐρανὸν καὶ ἡ Ἑκάτη ἔδυ κατὰ τῆς γῆς καὶ τὰ ἄλλα φάσματα ἠφανίσθη καὶ τὴν Χρυσίδα ἐξέπémψαμεν περὶ αὐτό που σχεδὸν τὸ λυκαυγὲς  
 15 εἰ ταῦτα εἶδες, ὦ Τυχιαδῆ, οὐκ ἂν ἔτι ἠπίστησας εἶναι πολλὰ ἐν ταῖς ἐπωδαῖς χρήσιμα "

"Εὖ λέγεις " ἦν δ' ἐγὼ "ἐπίστευον γὰρ ἄν, εἰ γε εἶδον αὐτα, νῦν δὲ συγγνωμη, οἶμαι, εἰ μὴ τὰ ὅμοια ὑμῖν ὀξυδορκεῖν ἔχω<sup>1</sup> πλὴν ἀλλ' οἶδα γὰρ τὴν Χρυσίδα ἦν λέγεις, ἐραστὴν γυναῖκα καὶ πρόχειρον, οὐχ ὁρῶ δε τίνοσ ἐνεκα ἐδεήθητε ἐπ' αὐτὴν τοῦ πηλίνου πρεσβευτοῦ καὶ μάγου τοῦ ἐξ Ὑπερβορέων καὶ Σελήνης αὐτῆς, ἦν εἵκοσι δραχμῶν ἀγαγεῖν εἰς Ὑπερβορέους δυνατὸν ἦν πάνυ γὰρ ἐνδίδωσιν πρὸς ταύτην τὴν ἐπωδὴν ἡ γυνὴ καὶ τὸ ἐναντίον τοῖς φάσμασιν πέτ νθεν ἐκεῖνα μὲν γὰρ ἦν ψόφον ἀκούση χαλκὸς ἢ σιδήρου, πέφενγε—καὶ ταῦτα γὰρ ὑμεῖς φατε—αὕτη δὲ ἂν ἀργυρίον που ψοφῇ, ἔρχεται πρὸς τὸν ἦχον ἄλλως τε καὶ αὐτοῦ θαυμάζω τοῦ μάγου, εἰ δυνάμενος αὐτὸς ἐρᾶσθαι πρὸς τῶν πλουσιωτάτων γυναικῶν καὶ τάλαντα ὅλα παρ' αὐτῶν λαμβάνειν, ὁ δὲ τεττάρων μυνῶν πάνυ σμικρολόγος ὢν<sup>2</sup> Γλαυκίαν ἐπέραστον ἐργάζεται "

<sup>1</sup> εἰ μὴ τις τα ὅμοια ὑμῖν ὀξυδορκεῖ β

<sup>2</sup> τὸν μικρολογον β (omitting πᾶν and ὦν)

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Finally, the Hyperborean made a little Cupid out of clay and said 'Go and fetch Chrysis' The clay took wing, and before long Chrysis stood on the threshold knocking at the door, came in and embraced Glaucias as if she loved him furiously, and remained with him until we heard the cocks crowing Then the moon flew up to the sky, Hecate plunged beneath the earth, the other phantasms disappeared, and we sent Chrysis home at just about dawn If you had seen that, Tychiades, you would no longer have doubted that there is much good in spells'

"Quite so," said I, "I should have believed if I had seen it, but as things are I may perhaps be pardoned if I am not able to see as clearly as you However, I know the Chrysis whom you speak of, an amorous dame and an accessible one, and I do not see why you needed the clay messenger and the Hyperborean magician and the moon in person to fetch her, when for twenty drachmas she could have been brought to the Hyperboreans' The woman is very susceptible to that spell, and her case is the opposite to that of ghosts, if they hear a clink of bronze or iron, they take flight, so you say, but as for her, if silver chinks anywhere, she goes toward the sound Besides, I am surprised at the magician himself, if he was able to have the love of the richest women and get whole talents from them, and yet made Glaucias fascinating, penny wise that he is, for four minas"

## THE WORKS OF LUCIAN

“Γελοῖα ποιεῖς,” ἔφη ὁ Ἴων, “ἀπιστῶν ἀπασιν  
 16 ἐγὼ γοῦν ἡδέως ἂν ἐροίμην σε, τί περὶ τούτων  
 φῆς ὅσοι τοὺς δαιμονῶντας ἀπαλλάττουσι τῶν  
 δειμάτων οὕτω σαφῶς ἐξαδοντες τὰ φασματα καὶ  
 ταῦτα οὐκ ἐμὲ χρὴ λέγειν, ἀλλὰ πάντες ἴσασι  
 τον Σύρον τον ἐκ τῆς Παλαιστίνης, τὸν ἐπὶ τούτῳ  
 σοφιστήν, ὅσους παραλαβὼν καταπίπτοντας πρὸς  
 τὴν σεληνην καὶ τῷ ὀφθαλμῷ διαστρέφοντας καὶ  
 ἀφροῦ πιμπλαμένους τὸ στόμα ὁμως ἀνίστησι  
 καὶ ἀποπέμπει ἀρτίους τὴν γνώμην, ἐπὶ μισθῷ  
 μεγάλῳ ἀπαλλάξας τῶν δεινῶν ἐπειδὰν γὰρ  
 ἐπιστὰς κειμένοις ἐρηται ὅθεν εἰσεληλύθασιν εἰς  
 τὸ σῶμα, ὁ μὲν νοσῶν αὐτὸς σιωπᾷ, ὁ δαίμων  
 δὲ ἀποκρίνεται, ἐλληνίζων ἢ βαρβαρίζων ὁπόθεν<sup>1</sup>  
 ἂν αὐτός ᾗ, ὡς τε καὶ ὅθεν εἰσῆλθεν εἰς τὸν  
 ἄνθρωπον ὁ δὲ ὄρκους ἐπάγων, εἰ δὲ μὴ πεισθείη,  
 καὶ ἀπειλῶν ἐξελαύνει τὸν δαίμονα ἐγὼ γοῦν  
 καὶ εἶδον ἐξιόντα μέλ' ἀνα καὶ καπνώδη τὴν χροῶν”  
 “Οὐ μέγα,” ἦν δ' ἐγώ, “τὰ τοιαῦτά σε ὁρᾶν, ὦ  
 Ἴων, ὧ γε καὶ αἱ ιδέαι αὐταὶ φαίνονται ἅ ο πατὴρ  
 ὑμῶν Πλάτων δεικνυσιν, ἀμαυρόν τι θέαμα ὡς  
 πρὸς ἡμᾶς τοὺς ἀμβλυωττοντας”

17 “Μόνος γὰρ Ἴων,” ἔφη ὁ Εὐκράτης, “τὰ τοι-  
 αῦτα εἶδεν, οὐχὶ δὲ καὶ ἄλλοι πολλοὶ δαίμοσιν  
 εὐτετυχήκασιν οἱ μὲν νύκτωρ, οἱ δὲ μεθ' ἡμέραν,  
 ἐγὼ δὲ οὐχ ἀπαξ ἀλλὰ μυριάκις ἤδη σχέδον τὰ  
 τοιαῦτα τεθέαμαι καὶ τὸ μὲν πρῶτον ἐταραττό-  
 μην πρὸς αὐτά, νῦν δὲ δὴ ὑπὸ τοῦ ἔθους οὐδέν τι

<sup>1</sup> ἢ οθεν γ

## THE LOVER OF LIES

"You act ridiculously," said Ion, "to doubt everything. For my part, I should like to ask you what you say to those who free possessed men from their terrors by exercising the spirits so manifestly. I need not discuss this everyone knows about the Syrian from Palestine, the adept in it,<sup>1</sup> how many he takes in hand who fall down in the light of the moon and roll their eyes and fill their mouths with foam, nevertheless, he restores them to health and sends them away normal in mind, delivering them from their straits for a large fee. When he stands beside them as they lie there and asks 'Whence came you into his body?' the patient himself is silent, but the spirit answers in Greek or in the language of whatever foreign country he comes from, telling how and whence he entered into the man, whereupon, by adjuring the spirit and if he does not obey, threatening him, he drives him out. Indeed, I actually saw one coming out, black and smoky in colour. "It is nothing much," I remarked, "for you, Ion, to see that kind of sight, when even the 'forms'<sup>2</sup> that the father of your school, Plato, points out are plain to you, a hazy object of vision to the rest of us, whose eyes are weak.

"Why, is Ion the only one who has seen that kind of sight?" said Eucrates. "Have not many others encountered spirits, some at night and some by day? For myself, I have seen such things, not merely once but almost hundreds of times. At first I was disturbed by them, but now, of course, because of

<sup>1</sup> A scholiast takes this as a reference to Christ, but he is surely in error. The Syrian is Lucian's contemporary, and probably not a Christian at all. Exorcists were common then.  
<sup>2</sup> i.e. the "ideas"

παράλογον ὁρᾶν μοι δοκῶ, καὶ μάλιστα ἐξ οὗ μοι  
 τὸν δακτύλιον ὃν Ἀραψ ἔδωκε σιδήρου τοῦ ἐκ τῶν  
 σταυρῶν πεποιημένον καὶ τὴν ἐπ' αὐτῇ ἐδίδαξεν  
 τὴν πολυώνυμον, ἐκτὸς εἰ μὴ κάμοι ἀπιστήσεις,  
 ὦ Τυχεῖαδ' "Καὶ πῶς ἄν," ἦν δ' ἐγώ, "ἀπιστή-  
 σαιμι Εὐκράτει τῷ Δείνωνος, σοφῷ ἀνδρὶ καὶ  
 μάλιστα ἐλευθερίῳ,<sup>1</sup> τὰ δοκοῦντά οἱ λέγοντι οἴκοι  
 18 παρ' αὐτῷ ἐπ' ἐξουσίας," "Τὸ γοῦν περὶ τοῦ  
 ἀνδριάντος," ἦ δ' ὅς ο Εὐκράτης, "ἅπασιν τοῖς ἐπὶ  
 τῆς οἰκίας ὅσαι νύκτες φαινόμενον καὶ παισὶ καὶ  
 νεανίαις καὶ γέρουσι, τοῦτο οὐ παρ' ἐμοῦ μόνον  
 ἀκουσείας ἂν ἀλλὰ καὶ παρὰ τῶν ἡμετέρων ἀπάν-  
 των" "Ποίου," ἦν δ' ἐγώ, "ἀνδριάντος,"

"Οὐχ εἰδὼς," ἔφη, "εἰσιὼν ἐν τῇ αὐλῇ ἀνε-  
 στηκότα παγκαλον ἀνδριάντα, Δημητρίου ἔργον  
 τοῦ ἀνθρωποποιού," "Μὴν τὸν δισκευντα," ἦν  
 δ' ἐγώ, "φῆς, τὸν ἐπικεκυφότα κατὰ τὸ σχῆμα  
 τῆς ἀφέσεως, ἀπεστραμμένον εἰς τὴν δισκοφόρον,  
 ἡρέμα ὀκλάζοντα τῷ ἐτέρῳ, εἰκότα συναναστη-  
 σομένῳ μετὰ τῆς βολῆς," "Οὐκ ἐκείνον," ἦ δ' ὅς,  
 "ἐπεὶ τῶν Μύρωνος ἔργων ἐν καὶ τοῦτό ἐστιν, ὃ  
 δισκοβόλος ὃν λέγεις οὐδὲ τὸν παρ' αὐτόν φημι,  
 τὸν διαδοῦμενον τὴν κεφαλὴν τῇ ταινίᾳ, τὸν καλόν,  
 Πολυκλείτου γὰρ τοῦτο ἔργον ἀλλὰ τοὺς μὲν  
 ἐπὶ τὰ δεξιὰ εἰσιόντων ἄφες, ἐν οἷς καὶ τὰ Κριτίου  
 καὶ<sup>2</sup> Νησιώτου πλάσματα ἔστηκεν, οἱ τυραννο-  
 κτόνοι σὺ δὲ εἰ τινα παρὰ τὸ ὕδωρ τὸ ἐπιρρέον  
 εἶδες προγαστορά, φαλαντίαν, ἡμίγυμνον τὴν ἀνα-  
 βολήν, ἡνεμωμένον τοῦ πωγωνος τὰς τρίχας ἐνίας,  
 ἐπίσημον τὰς φλέβας, αὐτοανθρωπῶ ὅμοιον, ἐκεῖ-

<sup>1</sup> ἐλευθερίῳ Fritzsohe ἐλευθερίως γ μαλιστα καὶ ἐλευθερῶ β

<sup>2</sup> καὶ Ross τοῦ MSS

## THE LOVER OF LIES

their familiarity, I do not consider that I am seeing anything out of the way, especially since the Arab gave me the ring made of iron from crosses and taught me the spell of many names. But perhaps you will doubt me also, Tychiades.' "How could I doubt Eucrates, the son of Demon," said I, "a learned and uncommonly independent gentleman, expressing his opinions in his own home, with complete liberty?" "Anyhow," said Eucrates, "the affair of the statue was observed every night by everybody in the house, boys, young men and old men, and you could hear about it not only from me but from all our people." "Statue!" said I, "what do you mean?"

"Have you not observed on coming in," said he, "a very fine statue set up in the hall, the work of Demetrius, the maker of portrait-statues?" "Do you mean the discus-thrower," said I, "the one bent over in the position of the throw, with his head turned back toward the hand that holds the discus, with one leg slightly bent, looking as if he would spring up all at once with the cast?" "Not that one," said he, "for that is one of Myron's works, the discus-thrower you speak of. Neither do I mean the one beside it, the one binding his head with the fillet, the handsome lad, for that is Polycleitus' work. Never mind those to the right as you come in, among which stand the tyrant-slayers, modelled by Critius and Nesiotes, but if you noticed one beside the fountain, pot-bellied, bald on the forehead, half bared by the hang of his cloak, with some of the hairs of his beard wind-blown and his veins prominent, the image of a real man, that is the one I mean,

νον λέγω Πέλλιχος ὁ Κορίνθιος στρατηγὸς εἶναι δοκεῖ”

- 19 “Νῆ Δί,” ἦν δ’ ἐγώ, “εἰδόν τινα ἐπὶ δεξιὰ τοῦ κρουνοῦ,<sup>1</sup> ταινίας καὶ στεφάνους ξηροὺς ἔχοντα, κατακεχρυσωμένον πετάλοις τὸ στῆθος” “Ἐγὼ δέ,” ὁ Εὐκράτης ἔφη, “ἐκεῖνα ἐχρύσωσα, ὅποτε μ’ ἰάσατο διὰ τρίτης ὑπὸ τοῦ ἡπιάλου ἀπολλύμενον” “Ἡ γὰρ καὶ ἱατρος,” ἦν δ’ ἐγώ, “ὁ βέλτιστος ἡμῖν Πέλλιχος οὗτός ἐστιν,” “Μὴ σκῶπτε,” ἦ δ’ ὅς ὁ Εὐκράτης, “ἢ σε οὐκ εἰς μακρὰν μέτεισιν ὁ ἀνὴρ οἶδα ἐγὼ ὅσον δύναται οὗτος ὁ ὑπὸ σοῦ γελῶμενος ἀνδρίας ἢ οὐ νομίζεις τοῦ αὐτοῦ εἶναι καὶ ἐπιπέμπειν ἡπιάλους οἷς ἂν ἐθέλῃ, εἴ γε καὶ ἀποπέμπειν δυνατὸν αὐτῷ,” “Ἰλεως,” ἦν δ’ ἐγώ, “ἔστω ὁ ἀνδρίας καὶ ἡπίος οὕτως ἀνδρεῖος ὢν τί δ’ οὖν καὶ ἄλλο ποιοῦντα ὁρᾶτε αὐτὸν ἀπαντες οἱ ἐν τῇ οἰκίᾳ,”

“Ἐπειδὴν τύχιστα,” ἔφη, “νῦξ γένηται, ὁ δὲ καταβὰς ἀπὸ τῆς βάσεως ἐφ’ ἣ ἔστηκε περίεισιν ἐν κύκλῳ τὴν οἰκίαν, καὶ παντες ἐντυγχάνομεν αὐτῷ ἐνίοτε καὶ ἄδοντι, καὶ οὐκ ἐστὶν ὄντινα ἡδίκησεν ἐκτρέπεσθαι γὰρ χρὴ μόνον ὁ δὲ παρέρχεται μηδὲν ἐνοχλήσας τοὺς ἰδόντας καὶ μὴν καὶ λούεται τὰ πολλὰ καὶ παίζει δι’ ὅλης τῆς νυκτός, ὥστε ἀκούειν τοῦ ὕδατος ψοφοῦντος” “Ὅρα τοίνυν,” ἦν δ’ ἐγώ, “μὴ οὐχὶ Πέλλιχος ὁ ἀνδρίας, ἀλλὰ Τάλως ὁ Κρής ὁ τοῦ Μίνως ἢ καὶ

<sup>1</sup> Κρονου γ



## THE LOVER OF LIES

he is thought to be Pellichus, the Corinthian general<sup>1</sup>

"Yes, I said, "I saw one to the right of the spout, wearing fillets and withered wreaths, his breast covered with gilt leaves." "I myself put on the gilt leaves," said Eucrates, "when he cured me of the plague that was torturing me to death every other day." "Really, is our excellent Pellichus a doctor also?" said I. "Do not mock," Eucrates replied, "or before long the man will punish you. I know what virtue there is in this statue that you make fun of. Don't you suppose that he can send fevers upon whomsoever he will, since it is possible for him to send them away?" "May the manikin be gracious and kindly," said I, "since he is so manful. But what else does everyone in the house see him doing?"

'As soon as night comes,' he said, "he gets down from the pedestal on which he stands and goes all about the house, we all encounter him, sometimes singing, and he has never harmed anybody. One has but to turn aside, and he passes without molesting in any way those who saw him. Upon my word, he often takes baths and disports himself all night, so that the water can be heard splashing." "See here, then," said I, "perhaps the statue is not Pellichus but Talos the Cretan, the son of Minos, he was a

<sup>1</sup> Probably the Pellichus named as the father of Aristeus, a Corinthian general in the expedition against Epidamnus in 434 B.C. The statue would thus be about contemporary with that of Simon by the same Demetrius of Alopec, which is mentioned in Aristophanes. It is surprisingly realistic for so early a period. Furtwängler thought the description inaccurate but the statue may have been the work of some later Demetrius. Certainly its identification as a portrait of Pellichus was conjectural (δοκεῖ).

γὰρ ἐκεῖνος χαλκοῦς τις ἦν τῆς Κρήτης περίπολος  
 εἰ δὲ μὴ χαλλοῦ, ὧ Εὐκρατες, ἀλλὰ ξυλου πεποι-  
 ητο, οὐδὲν αὐτὸν ἐκώλυεν οὐ Δημητρίου ἔργον  
 εἶναι, ἀλλὰ τῶν Δαιδαλου τεχνημάτων δραπε-  
 τευεὶ γοῦν ὡς φῆς, ἀπὸ τῆς βασεως καὶ οὗτος”  
 20 “Ὅρα,” εἶπε, “ὦ Τυχιάδῃ, μή σοι μεταμελήσῃ  
 τοῦ σκωμματος υστεροῦν οἶδα ἐγὼ οἶα ἐπάθεν ο  
 τοὺς ὀβολοὺς ὑφελόμενος οὓς κατὰ τὴν νομηνίαν  
 ἐκάστην τίθεμεν αὐτῷ” “Πανδεῖνα ἐχρῆν,” εἶπε  
 ὁ Ἴων, “ἱερόσυλόν γε ὄντα πῶς δ’ οὖν αὐτὸν  
 ἡμύνατο, ὧ Εὐκρατες, ἐθέλω γὰρ ἀκούσαι, εἰ καὶ  
 ὅτι μάλιστα οὗτοσί Τυχιαδῆς ἀπιστήσῃ”

“Πολλοί,” ἦ δ’ ὅς, “ἐκείντο ὀβολοὶ πρὸ τοῖν  
 ποδοῖν αὐτοῦ καὶ ἄλλα νομίσματα ἐνια ἄργυρᾶ  
 πρὸς τὸν μηρὸν κηρῷ κεκολλημένα καὶ πέταλα ἐξ  
 ἄργύρου, εὐχαί τινος ἢ μισθὸς ἐπὶ τῇ ἰάσει οπόσοι  
 δι’ αὐτὸν ἐπαυσαντο πυρετῷ ἐχόμενοι ἦν δὲ  
 ἡμῖν Λίβυς τις οἰκέτης κατάρματος, ἵπποκόμος  
 οὗτος ἐπεχείρησε νυκτὸς ὑφελέσθαι πάντα ἐκεῖνα  
 καὶ ὑφείλετο καταβεβηκότα ἤδη τηρήσας τὸν  
 ἀνδριαντα ἐπεὶ δὲ ἐπανελθὼν τάχιστα ἔγνω  
 περισεσυλημένος ὁ Πέλλιχος, ὅρα ὅπως ἡμύνατο  
 καὶ κατεφώρασε τὸν Λίβυν δι’ ὅλης γὰρ τῆς  
 νυκτὸς περιήει ἐν κύκλῳ τὴν αὐλὴν ὁ ἄθλιος<sup>1</sup>  
 ἐξελθεῖν οὐ δυνάμενος ὥσπερ εἰς λαβυρινθον ἐμπε-  
 σών, ἄχρι δὲ κατελήφθη ἔχων τὰ φώρια γενο-  
 μένης ἡμέρας καὶ τότε μὲν πληγὰς οὐκ ὀλίγας  
 ἔλαβεν ἀλούς, οὐ πολλὴν δὲ ἐπιβιούς χρόνον κακὸς  
 κακῶς ἀπεθάνεν μαστιγούμενος, ὡς ἔλεγεν, κατὰ  
 τὴν νύκτα ἐκάστην, ὥστε καὶ μῶλωπας εἰς τὴν

<sup>1</sup> ὁ ἄθλιος du Soul ἄθλιος Νῆσ

## THE LOVER OF LIES

bronze man, you know, and made the rounds in Ciete. If he were made of wood instead of bronze, there would be nothing to hinder his being one of the devices of Daedalus instead of a work of Demetrius, anyhow, he is like them in playing truant from his pedestal, by what you say. "See here, Tychiades," said he, "perhaps you will be sorry for your joke later on. I know what happened to the man who stole the obols that we offer him on the first of each month. 'It ought to have been something very dreadful,' said Ion, 'since he committed a sacrilege. How was he punished, Eucrates?' I should like to hear about it, no matter how much Tychiades here is going to doubt it.

"A number of obols," he said, "were lying at his feet, and some other small coins of silver had been stuck to his thigh with wax, and leaves of silver, votive offerings or payment for a cure from one or another of those who through him had ceased to be subject to fever. We had a plaguy Libyan servant, a groom, the fellow undertook to steal and did steal everything that was there, at night, after waiting until the statue had descended. But as soon as Pellichus came back and discovered that he had been robbed, mark how he punished and exposed the Libyan! The unhappy man ran about the hall the whole night long unable to get out, just as if he had been thrown into a labyrinth, until finally he was caught in possession of the stolen property when day came. He got a sound thrashing then, on being caught, and he did not long survive the incident, dying a rogue's death from being flogged, he said, every night, so that welts showed on his body the

ἐπιούσαν φαίνεσθαι αὐτοῦ ἐπὶ τοῦ σώματος πρὸς ταῦτα, ὦ Τυχιάδῃ, καὶ τὸν Πέλλιχον σκώπτει καὶ ὥσπερ τοῦ Μιῶος ἡλικιώτην παραπαίειν ἤδη δόκει” “Ἄλλ’, ὦ Εὐκράτες,” ἦν δ’ ἐγώ, “ἔστ’ ἂν χαλκὸς μὲν ὁ χαλκός, τὸ δὲ ἔργον Δημήτριος ὁ Ἀλωπεκῆθεν εἰργασμένος ἦ, οὐ θεοποιός τις ἀλλ’ ἀνθρωποποιός ὢν, οὐποτε φοβήσομαι τὸν ἀνδριάντα Πελλίχου, ὃν οὐδὲ ζῶντα πάνυ ἐδεδίδειν ἂν ἀπειλοῦν-α μοι”

- 21 Ἐπὶ τούτοις Ἀντιγονος ὁ ἱατρὸς εἶπε, ‘Κἀμοί, ὦ Εὐκράτες, Ἱπποκράτης ἐστὶ χαλκοῦς ὅσον πηχυαῖος τὸ μέγεθος οὗτος ἐπειδὰν μόνον ἢ θρυαλλίς ἀποσβῇ, περιείσιν τὴν οἰκίαν ὅλην ἐν κύκλῳ ψοφῶν καὶ τὰς πυξίδας ἀνατρέπων καὶ τὰ φάρμακα συγχέων καὶ τὴν θυίαν<sup>1</sup> περιτρέπων, καὶ μάλιστα ἐπειδὰν τὴν θυσίαν ὑπερβαλῶμεθα, ἦν κατὰ τὸ ἔτος ἕκαστον αὐτῷ θύομεν” “Ἀξιοῖ γάρ,” ἦν δ’ ἐγώ, “καὶ ὁ Ἱπποκράτης ἤδη ὁ ἱατρὸς θύεσθαι αὐτῷ, καὶ ἀγανακτεῖ ἦν μὴ κατὰ καιρὸν ἐφ’ ἱερῶν τελείων ἐστιαθῇ, ὃν ἔδει ἀγαπᾶν, εἴ τις ἐναγίσσειεν αὐτῷ ἢ μελίκρατον ἐπισπείσειεν ἢ στεφανώσσειε τὴν στηλὴν”<sup>2</sup>

- 22 “Ἄκουε τοίνυν,” ἔφη ὁ Εὐκράτης, “—τοῦτο μὲν καὶ ἐπὶ μαρτύρων—ὁ πρὸ ἐτών πεντε εἶδον ἐτύγχανε μὲν ἀμφὶ τρυγητὸν τοῦ ἔτους ὄν, ἐγὼ δὲ ἀνὰ τὸν ἀγρὸν μεσοῦσης ἡμέρας τρυγῶντας ἀφείς τοὺς ἐργατας κατ’ ἐμαυτὸν εἰς τὴν ὕλην ἀπήειν μεταξὺ φροντίζων τι καὶ ἀνασκοπούμενος ἐπεὶ δ’ ἐν τῷ συνηρεφεῖ ἦν, τὸ μὲν πρῶτον ὕλαγμὸς ἐγένετο κυνῶν, καὶ γὰρ εἰκάζον Μνάσῳα τὸν υἱόν, ὥσπερ εἴωθει, παίζειν καὶ κυνηγετεῖν εἰς τὸ λάσιον

<sup>1</sup> θυραν γ<sup>2</sup> κεφαλὴν γ

## THE LOVER OF LIES

next day In view of this, Tychiades, mock Pellichus and think me as senile as if I were a contemporary of Minos ' "Well, Euciates, I said, "as long as bronze is bronze and the work a product of Demetrius of Alopece, who makes men, not gods, I shall never be afraid of the statue of Pellichus, whom I should not have feared very much even when he was alive if he threatened me

Thereupon Antigonus, the physician, said, "I myself, Euciates, have a bronze Hippocrates about eighteen inches high As soon as the light is out, he goes all about the house making noises, turning out the vials, mixing up the medicines, and overturning the mortar, particularly when we are behindhand with the sacrifice which we make to him every year ' "Has it gone so far, said I, "that even Hippocrates the physician demands sacrifice in his honour and gets angry if he is not feasted on unblemished victims at the proper season ? He ought to be well content if anyone should bring food to his tomb or pour him a libation of milk and honey or put a wreath about his grave-stone !

"Let me tell you," said Euciates, "—this, I assure you, is supported by witnesses—what I saw five years ago It happened to be the vintage season of the year, passing through the farm at midday, I left the labourers gathering the grapes and went off by myself into the wood, thinking about something in the meantime and turning it over in my mind When I was under cover, there came first a barking of dogs, and I supposed that my son Mnason was at his usual sport of following the hounds, and had

μετὰ τῶν ἡλικιωτῶν παρελθόντα τὸ δ' οὐκ εἶχεν οὕτως, ἀλλὰ μετ' ὀλίγον σεισμοῦ τινος ἅμα γενομένου καὶ βοῆς οἷον ἐκ βροντῆς γυναικα ὁρῶ προσιοῦσαν φοβερὰν, ἡμισταδιαίαν σχεδὸν τὸ ὕψος εἶχεν δὲ καὶ δᾶδα ἐν τῇ ἀριστερᾷ καὶ ξίφος ἐν τῇ δεξιᾷ ὅσον εἰκοσάπηχυν, καὶ τὰ μὲν ἐνερθεν ὀφίοπους ἦν, τα δὲ ἄνω Γοργόνι ἐμφερῆς, τὸ βλέμμα φημί καὶ τὸ φρικῶδες τῆς προσόψεως, καὶ ἀντὶ τῆς κόμης τοὺς δράκοντας βοστρυχηδὸν καθεῖτο<sup>1</sup> εἰλουμένους περὶ τὸν αὐχένα καὶ ἐπὶ τῶν ὤμων ἐνίους ἐσπειραμένους ὁρᾶτε," εἶφη, "ὅπως ἐφριξα, ὦ φίλοι, μεταξὺ διηγούμενος" καὶ ἅμα λέγων ἐδείκνυνεν ὁ Εὐκράτης τὰς ἐπὶ τοῦ πῆχεως τριῖχας δῆθεν ὀρθὰς ὑπὸ τοῦ φόβου

- 23 Οἱ μὲν οὖν ἀμφὶ τὸν Ἴωνα καὶ τὸν Δεινόμαχον καὶ τὸν Κλεόδημον κεχηνότες ἀπενὲς προσεΐχον αὐτῷ, γέροντες ἄνδρες ἐλκόμενοι τῆς ῥινός, ἡρέμα προσκυνοῦντες οὕτως ἀπίθανον κολοσσόν, ἡμισταδιαίαν γυναικα, γιγάντειόν τι μορμολύκειον ἐγὼ δὲ ἐνενόουν μεταξὺ οἷοι ὄντες αὐτοὶ νέοις τε ὁμιλοῦσιν ἐπὶ σοφίᾳ καὶ ὑπὸ πολλῶν θαυμάζονται, μόνῃ τῇ πολιᾷ καὶ τῷ πωγωνι διαφέροντες τῶν βρεφῶν, τὰ δ' ἄλλα καὶ αὐτῶν ἐκείνων εὐαγωγό-  
24 τεροι πρὸς τὸ ψεῦδος ὁ γοῦν Δεινόμαχος, "Εἰπέ μοι," εἶφη, "ὦ Εὐκρατες, οἱ κύνες δὲ τῆς θεοῦ πηλικοί τὸ μέγεθος ἦσαν,"

"Ἐλεφάντων," ἦ δ' ὅς, "ὑψηλότεροι τῶν Ἰνδικῶν, μελανες καὶ αὐτοὶ καὶ λάσιοι πιναρᾷ καὶ αὐχμῶσιν τῇ λάχνῃ—ἐγὼ μὲν οὖν ἰδὼν ἐστην ἀναστρέψας ἅμα τὴν σφραγίδα ἦν" μοι ὁ Ἄραψ ἔδωκεν εἰς τὸ εἰσω τοῦ δακτύλου ἡ Ἐκάτη δὲ

<sup>1</sup> περιεκειτο γ

## THE LOVER OF LIES

entered the thicket with his companions. This was not the case, however, but after a short time there came an earthquake and with it a noise as of thunder, and then I saw a terrible woman coming toward me, quite half a furlong in height. She had a torch in her left hand and a sword in her right, ten yards long, below, she had snake feet, and above she resembled the Gorgon, in her state, I mean, and the frightfulness of her appearance, moreover, instead of hair she had the snakes falling down in ringlets, twining about her neck, and some of them coiled upon her shoulders—See,’ said he, “how my flesh creeps, friends, as I tell the story!” And as he spoke he showed the hairs on his forearm standing on end (would you believe it?) because of his terror!

Ion, Deinomachus, Cleodemus, and the rest of them, open-mouthed, were giving him unwavering attention, old men led by the nose, all but doing obeisance to so unconvincing a colossus, a woman half a furlong in height, a gigantic bugaboo! For my part I was thinking in the meantime “They associate with young men to make them wise and are admired by many, but what are they themselves? Only then grey hair and then beard distinguishes them from infants, and for the rest of it, even infants are not so amenable to falsehood.” Deinomachus, for instance, said “Tell me, Eucrates, the dogs of the goddess—how big were they?”

“Faller than Indian elephants,” he replied, “black, like them, with a shaggy coat of filthy, tangled hair—Well, at sight of her I stopped, at the same time turning the gem that the Arab gave me to the inside of my finger, and Hecate, stamping

πατάξασα τῷ δρακοντείῳ ποδὶ τούδαφος ἐποίησεν  
 χάσμα παμμέγεθες, ἡλίκον Ταρτάρειον τὸ βάθος  
 εἶτα ὠχετο μετ' ὀλίγον ἄλλομένη εἰς αὐτό ἐγὼ  
 δὲ θαρρήσας ἐπέκυψα λαβόμενος δένδρου τινὸς  
 πλησίον πεφυκότος, ὥς μὴ σκοτοδινιάσας ἐμπέ-  
 σοιμι ἐπὶ κεφαλὴν εἶτα ἑώρων τὰ ἐν "Αἰδου  
 ἅπαντα, τὸν Πυριφλεγέθοντα, τὴν λίμνην, τὸν  
 Κέρβερον, τοὺς νεκρούς, ὥστε γνωρίζειν ἐνίους  
 αὐτῶν τὸν γοῦν πατέρα εἶδον ἀκριβῶς αὐτὰ  
 ἐκεῖνα ἔτι ἀμπεχόμενον ἐν οἷς αὐτὸν κατεθάψα-  
 μεν"

"Τί δὲ ἔπραττοι," ὁ Ἴων ἔφη, "ὦ Εὐκράτες,  
 αἱ ψυχαί," "Τί δ' ἄλλο," ἡ δ' ὅς, "ἡ κατὰ φύλα  
 καὶ φρήτρας μετὰ τῶν φίλων καὶ συγγενῶν δια-  
 τρίβουσιν ἐπὶ τοῦ ἀσφοδέλου κατακείμενοι"  
 "Ἀντιλεγέτωσαν νῦν<sup>1</sup> ἔτι," ἡ δ' ὅς ὁ Ἴων, "οἱ  
 ἀμφὶ τὸν Ἐπίκουρον τῷ ἱερῷ Πλατωνι καὶ τῷ  
 περὶ τῶν ψυχῶν λόγῳ σὺ δὲ μὴ καὶ τὸν Σωκρά-  
 την αὐτὸν καὶ τὸν Πλάτωνα εἶδες ἐν τοῖς νεκροῖς,"  
 "Τὸν Σωκρατην ἔγωγε," ἡ δ' ὅς, "οὐδὲ τοῦτου  
 σαφῶς, ἀλλὰ εἰκάζων<sup>2</sup> ὅτι φαλακρὸς καὶ προγά-  
 στωρ ἦν τὸν Πλάτωνα δὲ οὐκ ἐγνώρισα χρή-  
 γάρ, οἶμαι, πρὸς φίλους ἄνδρας τάληθῇ λέγειν

"Ἀμα δ' οὖν ἐγὼ τε ἅπαντα ἱκανῶς ἐωράκειν,  
 καὶ τὸ χάσμα συνήει καὶ συνέμυε καὶ τινες τῶν  
 οἰκετῶν ἀναζητοῦντές με, καὶ Πυρρίας οὗτος ἐν  
 αὐτοῖς, ἐπέστησαν οὐπω τέλεον μεμυκότος τοῦ  
 χάσματος εἰπέ, Πυρρία, εἰ ἀληθῇ λέγω" "Νὴ  
 Δί," ἔφη ὁ Πυρρίας, "καὶ ὑλακῆς δὲ ἤκουσα διὰ  
 τοῦ χάσματος καὶ πῦρ τι ὑπέλαμπεν, ἀπὸ τῆς

<sup>1</sup> νῦν Cobet οὖν MSS<sup>2</sup> εἰκάζων β



## THE LOVER OF LIES

on the ground with her serpent foot, made a tremendous chasm, as deep as Tartarus, then after a little she leaped into it and was gone. I plucked up courage and looked over, taking hold of a tree that grew close by, in order that I might not get a dizzy turn and fall into it headlong. Then I saw everything in Hades, the River of Blazing Fire, and the Lake, and Cerberus, and the dead, well enough to recognise some of them. My father, for instance, I saw distinctly, still wearing the same clothes in which we buried him.

"What were the souls doing, Eucrates?" said Ion. "What else would they be doing," he said, "except lying upon the asphodel to while away the time, along with their friends and kinsmen by tribes and clans?" "Now let the Epicureans go on contradicting holy Plato," said Ion, "and his doctrine about the souls." But you did not see Socrates himself and Plato among the dead?" "Socrates I saw," he replied, "and even him not for certain but by guess, because he was bald and pot bellied, Plato I could not recognise, for one must tell the truth to friends, I take it."

"No sooner had I seen everything sufficiently well than the chasm came together and closed up, and some of the servants who were seeking me, Pyrrhus here among them, came upon the scene before the chasm had completely closed. Tell them, Pyrrhus, whether I am speaking the truth or not." "Yes, by Heaven," said Pyrrhus, "and I heard barking, too, through the chasm and a gleam of fire was

25 δαδός μοι δοκεῖν”<sup>1</sup> καὶ γὰρ ἐγέλασα ἐπιμετρήσαντος  
 τοῦ μάρτυρος τὴν ὑλακὴν καὶ τὸ πῦρ  
 ‘Ο Κλεόδημος δέ, “Οὐ καινά,” εἶπεν, “οὐδὲ  
 ἄλλοις ἀόρατα ταῦτα εἶδες, ἐπεὶ καὶ αὐτὸς οὐ πρὸ  
 πολλοῦ νοσήσας τοιόνδε τι ἐθεασάμην ἐπεσκόπει  
 δέ με καὶ ἐθεράπευεν Αντίγονος οὗτος εβδόμη  
 μὲν ἦν ἡμέρα, ὃ δὲ πυρετὸς οἷος καῦσος σφοδρό-  
 τατος ἅπαντες δέ με ἀπολιπόντες ἐπ’ ἐρημίας  
 ἐπικλεισάμενοι τὰς θύρας ἐξω περιέμενον οὕτω  
 γὰρ αὐτὸς ἐκέλευσας, ὦ Ἀντίγονε, εἴ πως δυνη-  
 θείην εἰς ὑπνον τραπέσθαι τότε οὖν ἐφίσταται  
 μοι νεανίας ἐγρηγορότι πάγκαλος λευκὸν ἰμύτιον  
 περιβεβλημένος, εἶτα ἀναστήσας ἄγει διὰ τινος  
 χάσματος εἰς τὸν Ἀἶδην, ὡς αὐτίκα ἐγνώρισα  
 Τάνταλον ἰδὼν καὶ Τιτυὸν καὶ Σίσυφον καὶ τὰ  
 μὲν ἄλλα τι ἂν ὑμῖν λέγοιμι, ἐπεὶ δὲ κατὰ τὸ  
 δικαστήριον ἐγενόμην—παρῆν δὲ καὶ ὁ Αἰακὸς καὶ  
 ὁ Χάρων καὶ αἱ Μοῖραι καὶ αἱ Ἑρινύες—ὁ μὲν  
 τις ὥσπερ βασιλεὺς (ὁ Πλούτων,<sup>2</sup> μοι δοκεῖ)  
 καθῆστο ἐπιλεγόμενος τῶν τεθνηξομένων τὰ ὀνό-  
 ματα, οὓς ἤδη ὑπερήμερους τῆς ζωῆς συνεβαινεν  
 εἶναι ὁ δὲ νεανίσκος ἐμὲ φέρων παρέστησεν  
 αὐτῷ ὁ δὲ Πλούτων ἡγανάκτησέν τε καὶ πρὸς  
 τὸν ἀγαγόντα με, ‘Οὐπω πεπλήρωται,’ φησίν,  
 ‘τὸ νῆμα αὐτῷ, ὥστε ἀπίτω σὺ δὲ δὴ τὸν  
 χαλκέα Δημύλον ἄγε ὑπὲρ γὰρ τὸν ἀτρακτον  
 βιοῖ’ καὶ γὰρ ἄσμενος ἀναδραμὼν αὐτὸς μὲν ἤδη  
 ἀπύρετος ἦν, ἀπήγγελλον δὲ ἅπασιν ὡς τεθνή-  
 ξεται Δημύλος ἐν γειτόνων δὲ ἡμῖν ὥκει νοσῶν  
 τι καὶ αὐτός, ὡς ἀπηγγέλλετο καὶ μετὰ μικρὸν  
 ἠκούομεν οἰμωγῆς ὀδυρομένων ἐπ’ αὐτῷ”

<sup>1</sup> υπολάμπειν ἀπὸ τῆς δαδός μοι ἐδόκει γ<sup>2</sup> Ἀιδης β

## THE LOVER OF LIES

shining, from the torch, I suppose ' I had to laugh when the witness, to give good measure, threw in the barking and the fire!

Cleodemus, however, said, "These sights that you saw are not novel and unseen by anyone else, for I myself when I was taken sick not long ago witnessed something similar. Antigonus here visited and attended me. It was the seventh day, and the fever was like a calenture of the most raging type. Leaving me by myself and shutting the door, they all were waiting outside, for you had given orders to that effect, Antigonus, on the chance that I might fall asleep. Well, at that time there appeared at my side while I lay awake a very handsome young man, wearing a white cloak, then, raising me to my feet, he led me through a chasm to Hades, as I realised at once when I saw Tantalus and Ixion and Tityus and Sisyphus. Why should I tell you all the details? But when I came to the court—Aeacus and Charon and the Fates and the Furies were there—a person resembling a king (Pluto, I suppose) sat reading off the names of those about to die because their lease of life chanced to have already expired. The young man speedily set me before him, but Pluto was angry and said to my guide 'His thread is not yet fully spun, so let him be off, and bring me the blacksmith Demylus, for he is living beyond the spindle. I hastened back with a joyful heart, and from that time was free from fever, but I told everyone that Demylus would die. He lived next door to us, and himself had some illness, according to report. And after a little while we heard the wailing of his mourners."

26 “Τί θαυμαστόν,” εἶπεν ὁ Ἀντίγονος “ἐγὼ γὰρ οἶδα τινα μετὰ εἰκοστὴν ἡμέραν ἧς<sup>1</sup> ἐτάφη ἀναστάντα, θεραπεύσας καὶ πρὸ τοῦ θανάτου καὶ ἐπεὶ ἀνέστη τὸν ἄνθρωπον” “Καὶ πῶς,” ἦν δ’ ἐγώ, “ἐν εικοσιν ἡμέραις οὐτ’ ἐμύδησεν τὸ σῶμα οὔτε ἄλλως ὑπὸ λιμοῦ διεφθαρῆ, εἰ μὴ τινα Ἐπιμενίδην σύ γε ἐθεράπευες”

27 Ἄμα ταῦτα λεγόντων ἡμῶν ἐπεισῆλθον οἱ τοῦ Εὐκράτους υἱοὶ ἐκ τῆς παλαιστρας, ὁ μὲν ἤδη ἐξ ἐφήβων, ὁ δὲ ἕτερος ἀμφὶ τα πεντεκαίδεκα ἔτη, καὶ ἀσπασάμενοι ἡμᾶς ἐκαθέζοντο ἐπὶ τῆς κλίνης παρὰ τῷ πατρί· ἐμοὶ δὲ εἰσεκομίσθη θρόνος καὶ ὁ Εὐκράτης ὥσπερ ἀναμνησθεὶς πρὸς τὴν ὄψιν τῶν υἱέων, “Οὕτως οναιμην,” ἔφη, “τούτων”—ἐπιβαλὼν αὐτοῖν τὴν χεῖρα—“ἀληθῆ, ὦ Τυχιάδη, πρὸς σε ἐρῶ τὴν μακαριτίν μου γυναῖκα τὴν τούτων μητέρα πάντες ἴσασι· ὅπως ἡγάπησα, ἐδήλωσα δὲ οἷς περὶ αὐτὴν ἔπραξα οὐ ζῶσαν μόνον, ἀλλὰ καὶ ἐτεῖ ἀπέθανεν, τὸν τε κοσμον ἅπαντα συγκατακαύσας καὶ τὴν ἐσθῆτα ἣ ζῶσα ἔχαιρεν· ἐβδόμη δὲ μετὰ τὴν τελευταίαν ἡμέραν ἐγὼ μὲν ἐνταῦθα ἐπὶ τῆς κλίνης ὥσπερ νῦν ἐκείμην παραμυθούμενος τὸ πενθος· ἀνεγίγνωσκον γὰρ τὸ περὶ ψυχῆς τοῦ Πλάτωνος βιβλίον ἐφ’ ἧσυχίας ἐπεισέρχεται δὲ μεταξὺ ἡ Δημεινέτη αὐτὴ ἐκείνη καὶ καθίξεται πλησίον ὥσπερ νῦν Εὐκρατίδης οὕτως,” δείξας τὸν νεώτερον τῶν υἱέων· ὁ δὲ αὐτίκα ἔφριξε μάλα παιδικῶς, καὶ πάλαι ἤδη ὠχρὸς ὢν<sup>2</sup> πρὸς τὴν διήγησιν “Ἐγὼ δέ,” ἦ δ’ ὅς ὁ Εὐκράτης, “ὡς εἶδον, περιπλάκεις αὐτῇ

## THE LOVER OF LIES

“What is there surprising in that?” said Antigonus. “I know a man who came to life more than twenty days after his burial, having attended the fellow both before his death and after he came to life.” “How was it,” said I, “that in twenty days the body neither corrupted nor simply wasted away from inanition? Unless it was an Epimenides<sup>1</sup> whom you attended?”

While we were exchanging these words the sons of Eucrates came in upon us from the palaestra, one already of age, the other about fifteen years old, and after greeting us sat down upon the couch beside their father, a chair was brought in for me. Then, as if reminded by the sight of his sons, Eucrates said: “As surely as I hope that these boys will be a joy to me—and he laid his hand upon them—what I am about to tell you, Tychiades, is true. Everyone knows how I loved their mother, my wife of blessed memory, I made it plain by what I did for her not only while she was alive but even when she died, for I burned on the pyre with her all the ornaments and the clothing that she liked while she lived. On the seventh day after her death I was lying here on the couch, just as I am now, consoling my grief, for I was peacefully reading Plato’s book about the soul. While I was thus engaged, Demaenete herself in person came in upon me and sat down beside me, just as Eucratides here is sitting now”—with a gesture toward the younger of his sons, who at once shuddered in a very boyish way, he had already been pale for some time over the story. “When I saw her,” Eucrates continued, “I

<sup>1</sup> The Cretan priest who slept for forty years, or thereabouts

εδάκρυνον ἀνακωκύσας ἥ δὲ οὐκ εἶα βοᾶν, ἀλλ' ἡτιᾷτό με ὅτι τὰ ἄλλα πάντα<sup>1</sup> χαρισάμενος αὐτῇ θατερον τοῖν σανδάλοιν χρυσοῖν ὄντοι οὐ κατακαύσαιμι, εἶναι δὲ αὐτὸ ἔφασκεν ὑπὸ τῇ κιβωτῷ παραπεσόν καὶ διὰ τοῦτο ἡμεῖς οὐχ εὐρόντες θάτερον μόνον ἐκαύσαμεν ἔτι δὲ ἡμῶν διαλεγόμενων κατάρατόν τι κυνίδιον ὑπὸ τῇ κλίνῃ ὃν Μελιταῖον ὑλάκτησεν, ἥ δὲ ἠφανίσθη πρὸς τὴν ὑλακίην τὸ μέντοι σανδαλιον εὐρέθη ὑπο τῇ κιβωτῷ καὶ κατεκαύθη ὕστερον

28 “Ἐτι ἀπιστεῖν τούτοις, ὦ Τυχιάδη, ἄξιον ἐναργέσιν οὖσιν καὶ κατὰ τὴν ἡμέραν ἐκαστην φαινομένοις,” “Μὰ Δί’,” ἦν δ’ ἐγὼ “ἐπεὶ σανδάλω γε χρυσῷ εἰς τὰς πυγὰς ὥσπερ τὰ παιδία παίεσθαι ἄξιοι ἂν εἶεν οἱ ἀπιστοῦντες καὶ οὕτως ἀναισχυντοῦντες πρὸς τὴν ἀλήθειαν”

29 Ἐπὶ τούτοις ὁ Πυθαγορικὸς Ἀρίγνωτος εἰσηλθεν, ὁ κομήτης, ὁ σεμνὸς ἀπὸ τοῦ προσώπου, οἶσθα τὸν αἰοίδιμον ἐπὶ τῇ σοφίᾳ, τὸν ἱερὸν ἐπονομαζόμενον καὶ γὰρ μὲν ὡς εἶδον αὐτὸν ἀνέπνευσα, τοῦτ’ ἐκεῖνο ἡκείν μοι νομίσας πέλεκυν τινα κατὰ τῶν ψευσμάτων “Ἐπιστομειὶ γὰρ αὐτούς,” ἔλεγον, “ὁ σοφὸς ἀνὴρ οὕτω τεράστια διεξιόντας” καὶ τὸ τοῦ λόγου, θεὸν ἀπὸ μηχανῆς ἐπεισκευκλήθηναί μοι τοῦτον ὥμην ὑπὸ τῆς Τύχης ὁ δὲ ἐπεὶ ἐκαθέζετο ὑπεκστάντος αὐτῷ τοῦ Κλεοδήμου, πρῶτα μὲν περὶ τῆς νόσου ἤρετο, καὶ ὡς ῥᾶον ἤδη ἔχειν ἤκουσεν παρὰ τοῦ Εὐκράτους, “Τί δέ,” ἔφη, “πρὸς αὐτοῦ,<sup>2</sup> ἐφιλοσοφεῖτε, μεταξὺ γὰρ

<sup>1</sup> πολλὰ β<sup>2</sup> ἀλλήλους β

## THE LOVER OF LIES

caught her in my arms with a cry of grief and began to weep. She would not permit me to cry, however, but began to find fault with me because, although I had given her everything else, I had not burned one of her gilt sandals, which, she said, was under the chest, where it had been thrown aside. That was why we did not find it and burned only the one. We were continuing our conversation when a cursed toy dog that was under the couch, a Maltese, barked, and she vanished at his barking. The sandal, however, was found under the chest and was burned afterwards.

"Is it right, Tychiades, to doubt these apparitions any longer, when they are distinctly seen and a matter of daily occurrence?" "No, by Heaven, I said, "those who doubt and are so disrespectful toward truth deserve to be spanked like children, with a gilt sandal!"

At this juncture Anignotus the Pythagorean came in, the man with the long hair and the majestic face—you know the one who is renowned for wisdom, whom they call holy. As I caught sight of him, I drew a breath of relief, thinking, "There now, a broadaxe has come to hand to use against their lies. The wise man will stop their mouths when they tell such prodigious yarns." I thought that Fortune had trundled him in to me like a *deus ex machina*, as the phrase is. But when Cleodemus had made room for him and he was seated, he first asked about the illness, and when Euciates told him that it was already less troublesome, said, "What were you debating among yourselves?" As I came

# THE WORKS OF LUCIAN

εἰσιὼν ἐπήκουσα, καὶ μοι ἔδοκεῖτε<sup>1</sup> εἰς καλὸν διατεθήσεσθαι<sup>2</sup> τὴν διατριβήν”

“Τί δ’ ἄλλο,” εἶπεν ὁ Εὐκράτης, “ἢ τουτονὶ τὸν ἀδαμάντινον πείθωμεν”—δείξας ἐμέ—“ἡγεῖσθαι δαίμονας τινὰς εἶναι καὶ φάσματα καὶ νεκρῶν ψυχὰς περιπολεῖν ὑπὲρ γῆς καὶ φαίνεσθαι οἷς ἂν ἐθέλωσιν” ἐγὼ μὲν οὖν ἡρυθρίασα καὶ κάτω ἔνευσα αἰδεσθεις τὸν Ἀρίγνωτον ο δέ, “Ὁρα,” ἔφη, “ὦ Εὐκράτες, μὴ τοῦτό φησιν Τυχεύδης, τὰς τῶν βιαίως ἀποθανόντων μόνους ψυχὰς περινοστεῖν, οἷον εἴ τις ἀπήγξατο ἢ ἀπετμήθη τὴν κεφαλὴν ἢ ἀνεσκολοπίσθη ἢ ἄλλω γέ τῳ τρόπῳ τοιούτῳ ἀπῆλθεν ἐκ τοῦ βίου, τὰς δὲ τῶν κατὰ μοῖραν ἀποθανόντων οὐκέτι ἦν γὰρ τοῦτο λέγει, οὐ πάνυ ἀποβλητα φήσει” “Μὰ Δῖ,” ἢ δ’ ὅς ο Δεινόμαχος, “ἀλλ’ οὐδὲ ὅλως εἶναι τὰ τοιαῦτα οὐδὲ συνεστῶτα ὁρᾶσθαι οἶεται”

- 30 “Πῶς λέγεις,” ἢ δ’ ὅς ὁ Ἀρίγνωτος, δριμύ ἀπιδὼν εἰς ἐμέ, “οὐδέν σοι τούτων γίγνεσθαι δοκεῖ, καὶ ταῦτα πάντων, ὡς εἰπεῖν, ὁρώντων,” “Ἀπολόγησαι,”<sup>3</sup> ἦν δ’ ἐγώ, “ὑπὲρ ἐμοῦ, εἰ μὴ πιστεύω, διότι μὴδὲ ορῶ μόνος τῶν ἄλλων εἰ δὲ ἑώρων, καὶ ἐπίστευον ἂν δηλαδὴ ὥσπερ ὑμεῖς” “Ἀλλά,” ἢ δ’ ὅς, “ἦν ποτε εἰς Κόρινθον ἔλθης, ἐροῦ ἔνθα ἐστὶν ἡ Εὐβατίδου οἰκία, καὶ ἐπειδὰν σοι δειχθῇ παρὰ τὸ Κράνειον, παρελθὼν εἰς αὐτὴν λέγε πρὸς τὸν θυρωρὸν Τίβειον ὡς ἐθέλεις

<sup>1</sup> δοκεῖτε γ

<sup>2</sup> διατιθεσθαι β διαθήσεσθαι Cobet Fritzsche, but cf *Scythia* 9 nn

<sup>3</sup> ἀπολόγησαι A M H ἀπολογῇ γP (followed by a lacuna of 4 letters in P) ἀπολελόγησθε N Vat 87



## THE LOVER OF LIES

in, I overheard you, and it seemed to me that you were on the point of giving a fine turn to the conversation ! ’

“ We are only trying to persuade this man of adamant, said Eucrates, pointing at me, “ to believe that spirits and phantoms exist, and that souls of dead men go about above ground and appear to whomsoever they will I flushed and lowered my eyes out of reverence for Aignotus “ Perhaps, Eucrates, he said, “ Tychiades means that only the ghosts of those who died by violence walk, for example, if a man hanged himself, or had his head cut off, or was crucified, or departed life in some similar way, and that those of men who died a natural death ’, not If that is what he means, we cannot altogether reject what he says “ No, by Heaven,” replied Demomachus, “ he thinks that such things do not exist at all and are not seen in bodily form

“ What is that you say ? ” said Aignotus, with a sour look at me “ Do you think that none of these things happen, although everybody, I may say, sees them ? ” “ Plead in my defence, said I, “ if I do not believe in them, that I am the only one of all who does not see them, if I saw them, I should believe in them, of course, just as you do ” “ Come,” said he, “ if ever you go to Corinth, ask where the house of Eubatides is, and when it is pointed out to you beside Cornel Grove, enter it and say to the door-man Tibius that you should like to see where the

ἰδεῖν ὅθεν τὸν δαίμονα ὁ Πυθαγορικὸς Ἀρίγνωτος ἀνорύξας ἀπηλασε καὶ πρὸς τὸ λοιπὸν οἰκεῖσθαι τὴν οἰκίαν ἐποίησεν ”

31 “Τί δὲ τοῦτο ἦν, ὦ Ἀρίγνωτε,” ἤρετο ο Εὐκρατης “Ἀοίκητος ἦν,” ἡ δ’ ὅς, “ἐκ πολλοῦ ὑπὸ δειμάτων, εἰ δέ τις οἰκήσειεν εὐθὺς ἐκπλαγεῖς ἔφενγεν, ἐκδιωχθεὶς ὑπὸ τινος φοβεροῦ καὶ τα-  
ραχώδους φάσματος συνέπιπτεν οὖν ἤδη καὶ ἡ στέγη κατέρρει, καὶ ὅλως οὐδεὶς ἦν ο θαρρήσων παρελθεῖν εἰς αὐτήν

“Ἐγὼ δὲ ἐπεὶ ταῦτα ἤκουσα, τὰς βίβλους λαβὼν—εἰσὶ δέ μοι Αἰγύπτιαι μαλα πολλαὶ περὶ τῶν τοιούτων—ἤκον εἰς τὴν οἰκίαν περὶ πρῶτον ὕπνου ἀποτρέποντος τοῦ ξένου καὶ μόνου οὐκ ἐπιλαμβανομένου, ἐπεὶ ἔμαθεν οἱ βαδίζοιμι, εἰς προὔπτον κακόν, ὡς ᾤετο ἐγὼ δὲ λύχρον λαβὼν μόνος εἰσέρχομαι, καὶ ἐν τῷ μεγίστῳ οἰκηματι καταθεὶς το φῶς ἀνεγίνωσκον ἡσυχῇ χαμαὶ καθεζόμενος ἐφίσταται δὲ ὁ δαίμων ἐπὶ τινα τῶν πολλῶν ἤκειν νομίζων καὶ δεδίζεσθαι καμὲ ἐλ-  
πίζων ὥσπερ τοὺς ἄλλους, αὐχμηρὸς καὶ κομήτης καὶ μελάντερος τοῦ ζόφου καὶ ὁ μὲν ἐπιστὰς ἐπειράτό μου, πανταχόθεν προσβάλλων εἴ ποθεν κρατήσειεν, καὶ ἄρτι μὲν κύων ἄρτι δὲ ταῦρος γιγνόμενος ἢ λέων ἐγὼ δὲ προχειρισάμενος τὴν φρικωδεστάτην ἐπίρρησιν αἰγυπτιάζων τῇ φωνῇ συνήλασα κατὰδων αὐτὸν εἰς τινα γωνίαν σκο-  
τεινοῦ<sup>1</sup> οἰκήματος ἰδὼν δὲ αὐτὸν οἱ κατέδου, τὸ λοιπὸν ἀνεπαυδήμην

“Ἐωθεν δὲ πάντων ἀπεγνωκότων\* καὶ νεκρὸν εὐρήσειν με οἰομένων καθάπερ τοὺς ἄλλους, προ-

<sup>1</sup> μικροῦ τινος β Perhaps σκοτεινῇν (Fritzsche) μικροῦ τινος

## THE LOVER OF LIES

Pythagorean Arignotus exhumed the spirit and drove it away, making the house habitable from that time on

"What was that, Arignotus?" asked Eucrates "It was uninhabitable," he replied, "for a long time because of terrors, whenever anyone took up his abode in it, he fled in panic at once, chased out by a fearful, terrifying phantom. So it was falling in and the roof was tumbling down, and there was nobody at all who had the courage to enter it

"When I heard all this, I took my books—I have a great number of Egyptian works about such matters—and went into the house at bed-time, although my host tried to dissuade me and all but held me when he learned where I was going—into misfortune with my eyes open, he thought. But taking a lamp I went in alone, in the largest room I put down the light and was reading peacefully, seated on the ground, when the spirit appeared, thinking that he was setting upon a man of the common sort and expecting to affright me as he had the others, he was squalid and long-haired and blacker than the dark. Standing over me, he made attempts upon me, attacking me from all sides to see if he could get the best of me anywhere, and turning now into a dog, now into a bull or a lion. But I brought into play my most frightful imprecation, speaking the Egyptian language, pent him up in a certain corner of a dark room, and laid him. Then, having observed where he went down, I slept for the rest of the night

"In the morning, when everybody had given up hope and expected to find me dead like the others,

ελθὼν ἀπροσδόκητος ἀπασι πρόσειμι τῷ Εὐ-  
 βατίδῃ, εὐ ἀγγέλλων ὅτι καθαρὰν αὐτῷ καὶ ἀδεί-  
 μαντον ἤδη ἐξῆν<sup>1</sup> τὴν οἰκίαν οἰκεῖν παραλαβὼν  
 οὖν αὐτόν τε καὶ τῶν ἄλλων πολλοὺς—εἶποντο  
 γὰρ τοῦ παραδόξου ἔνεκα—ἐκέλευον ἀγαγὼν ἐπὶ  
 τὸν τόπον οὗ καταδευκότα τὸν δαίμονα ἐωράκειν,  
 σκάπτειν λαβόντας δικέλλας καὶ σκαφεῖα, καὶ  
 ἐπειδὴ ἐποίησαν, εὐρέθη οσοῦν ἐπ' ὀργυιὰν κατο-  
 ρωρυγμένος τις νεκρὸς ἑώλος μόνα τὰ ὀστᾶ κατὰ  
 σχῆμα συγκείμενος ἐκείνουν μὲν οὖν ἐθαψαμεν  
 ἀνορύξαντες, ἡ οἰκία δὲ τὸ ἀπ' ἐκείνου ἐπανυστατο  
 ἐνοχλουμένη ὑπὸ τῶν φασμάτων ”

32 Ὡς δὲ ταῦτα εἶπεν ὁ Ἀρίγνωτος, ἀνὴρ δαι-  
 μόνιος τὴν σοφίαν καὶ ἅπασιν αἰδέσιμος,<sup>2</sup> οὐδεὶς  
 ἦν ἔτι τῶν παρόντων ὃς οὐχὶ κατεγίνωσκε μου  
 πολλὴν τὴν ἄνοιαν τοῖς τοιούτοις ἀπιστοῦντος,  
 καὶ ταῦτα Ἀριγνώτου λέγοντος ἐγὼ δὲ ὅμως  
 οὐδεν τρέσας οὔτε τὴν κόμην οὔτε τὴν δόξαν τὴν  
 περὶ αὐτοῦ, “Τί τοῦτ’,” ἔφην, “ὦ Ἀρίγνωτε, καὶ  
 σὺ τοιούτος ἦσθα, ἡ μόνη ἐλπίς τῆς ἀληθείας—  
 καπνοῦ μεστὸς καὶ ἰνδαλμάτων, τὸ γοῦν τοῦ  
 λόγου ἐκείνο, ἄνθρακες ἡμῖν ὁ θησαυρὸς πέφηνε ”

“Συ δέ,” ἡ δ' ὃς ὁ Ἀρίγνωτος, “εἰ μήτε ἐμοὶ  
 πιστεύεις μήτε Δεινομάχῳ ἢ Κλεοδήμῳ τουτῶι  
 μήτε αὐτῷ Εὐκράτει, φέρε εἰπὲ τίνα περὶ τῶν  
 τοιούτων ἀξιοπιστότερον ἡγή τἀναντία ἡμῖν λέ-  
 γοντα,” “Νὴ Δι’,” ἦν δ' ἐγώ, “μάλα θαυμαστὸν  
 ἄνδρα τον Ἀβδηρόθεν ἐκείνον Δημόκριτον, ὃς

<sup>1</sup> εὐαγγελιζόμενος αὐτῷ ὅτι καθαρὰν αὐτοῦ καὶ ἀδείμαντον ἤδη  
 εἶξε γ Lucian βοιωτῶς εὐ ἀγγέλλω from Plato of Ruther-  
 ford, *New Phrynichus*, p 335

<sup>2</sup> θεσπεσιος εἶναι δοῖ ὧν β

## THE LOVER OF LIES

I came forth to the surprise of all and went to Eubatides with the good tidings that he could now inhabit his house, which was purged and free from terrors. So, taking him along and many of the others too—they went with us because the thing was so amazing—I led them to the place where I had seen that the spirit had gone down and told them to take picks and shovels and dig. When they did so, there was found buried about six feet deep a mouldering body of which only the bones lay together in order. We exhumed and buried it, and the house from that time ceased to be troubled by the phantoms’

When Arignotus, a man of superhuman wisdom, revered by all, told this story, there was no longer any one of those present who did not hold me convicted of gross folly if I doubted such things, especially as the narrator was Arignotus. Nevertheless I did not blench either at his long hair or at the reputation which encompassed him, but said “What is this, Arignotus? Were you, Truth’s only hope, just like the rest—full of moonshine and vain imaginings? Indeed the saying has come true—our pot of gold has turned out to be nothing but coals’

“Come now,” said Arignotus, “if you put no trust either in me or in Deinomachus or Cleodemus here or in Eucrates himself, tell whom you consider more trustworthy in such matters that maintains the opposite view to ours’” “A very wonderful man,” said I, “that Democritus who came from Abdera, who surely

οὕτως ἄρα ἐπέπειστο μηδὲν οἶόν τε εἶναι συστήναι τοιοῦτον ὥστε, ἐπειδὴ καθεύρξας ἑαυτὸν εἰς μνήμα ἔξω πυλῶν ἐνταῦθα διετέλει γράφων καὶ συντάττων καὶ νύκτωρ καὶ μεθ' ἡμέραν, καὶ τινες τῶν νεανίσκων ἐρεσχελεῖν αὐτὸν βουλόμενοι καὶ δειματοῦν στειλάμενοι νεκρικῶς<sup>1</sup> ἐσθῆτι μελαίνῃ καὶ προσωπέοις εἰς τὰ κρανία μεμιμημένοις περιστάντες αὐτὸν περιεχόρευον ὑπὸ πυκνῇ τῇ βάσει ἀναπηδῶντες, ὃ δὲ οὔτε ἔδεισεν τὴν προσποίησιν αὐτῶν οὔτε ὁλως ἀνέβλεψεν. πρὸς αὐτοὺς, ἀλλὰ μεταξὺ γράφων, 'Παύσασθε,' ἔφη, 'παίζοντες' οὕτω βεβαίως ἐπίστευε μηδὲν εἶναι τὰς ψυχὰς ἔτι ἔξω γενομένας τῶν σωμάτων"

“Τοῦτο φῆς,” ἡ δ' ὃς ὁ Εὐκράτης, “ἀνοητόν τινα ἄνδρα καὶ τὸν Δημόκριτον γενέσθαι, εἴ γε  
33 οὕτως ἐγίγνωσκεν ἐγὼ δὲ ὑμῖν καὶ ἄλλο διηγησομαι αὐτὸς παθῶν, οὐ παρ' ἄλλον ἀκούσας τάχα γὰρ ἂν καὶ σύ, ὦ Τυχιάδῃ, ἀκούων προσβιβασθείης πρὸς τὴν ἀλήθειαν τῆς διηγήσεως

“Ὅποτε γὰρ ἐν Αἰγύπτῳ διῆγον ἔτι νέος ὢν, ὑπὸ τοῦ πατρὸς ἐπὶ παιδείας προφάσει ἀποσταλεῖς, ἐπεθυμησα εἰς Κοπτον ἀναπλεύσας ἐκεῖθεν ἐπὶ τὸν Μέμνοια ἐλθὼν ἀκούσαι τὸ θαυμαστὸν ἐκεῖνο ἡχοῦντα πρὸς ἀνίσχοντα τὸν ἥλιον ἐκείνου μεν οὖν ἤκουσα οὐ κατὰ τὸ κοινὸν τοῖς πολλοῖς ἀσημόν τινα φωνήν, ἀλλὰ μοι καὶ ἔχρησεν ὁ Μέμνων αὐτὸς ἀνοίξας γε τὸ στόμα ἐν ἔπεσιν ἑπτὰ, καὶ εἰ γε μὴ περιττὸν ἦν, αὐτὰ ἂν  
34 ὑμῖν εἶπον τὰ ἔπη κατὰ δὲ τὸν ἀνάπλουν ἐτύχεν ἡμῖν συμπλέων Μεμφίτης ἀνὴρ τῶν ἱερῶν γραμ-

<sup>1</sup> νεκροῖς ἐμφερεῖς β (ν ἐμφερῶς N)

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was thoroughly convinced that nothing of this kind can exist. He shut himself up in a tomb outside the gates, and constantly wrote and composed there by night and by day. Some of the young fellows, wishing to annoy and alarm him, dressed themselves up like dead men in black robes and masks patterned after skulls, encircled him and danced round and round, in quick time, leaping into the air. Yet he neither feared their travesty nor looked up at them at all, but as he wrote said 'Stop your foolery!' So firmly did he believe that souls are nothing after they have gone out of their bodies.

"That," said Eucrates, "amounts to your saying that Democritus, too, was a foolish man, if he really thought so. But I will tell you another incident derived from my own experience, not from hearsay. Perhaps even you, Tychiades, when you have heard it, may be convinced of the truth of the story.

"When I was living in Egypt during my youth (my father had sent me travelling for the purpose of completing my education), I took it into my head to sail up to Koptos and go from there to the statue of Memnon in order to hear it sound that marvellous salutation to the rising sun. Well, what I heard from it was not a meaningless voice, as in the general experience of common people, Memnon himself actually opened his mouth and delivered me an oracle in seven verses, and if it were not too much of a digression, I would have repeated the very verses for you. But on the voyage up, there chanced to be sailing with us a man from Memphis, one of the scribes of the temple, wonderfully

ματέων,<sup>1</sup> θαυμάσιος τὴν σοφίαν καὶ τὴν παιδείαν  
 πᾶσαν εἰδὼς τὴν Αἰγύπτιον ἐλέγετο δὲ τρία καὶ  
 εἴκοσιν ἔτη ἐν τοῖς ἀδύτοις ὑπόγειος ὥκηκέναι  
 μαγεύειν παιδευόμενος ὑπὸ τῆς Ἰσιδος

“Παγκράτην,” ἔφη ὁ Ἀρίγνωτος, “λέγεις  
 ἕμὸν διδάσκαλον, ἄνδρα ἱερόν, ἐξυρημένον, ἐν  
 ὀθονίοις, αἰὲ νοήμονα, οὐ καθαρῶς ἐλληνίζοντα,  
 ἐπιμήκη, σιμόν, πρόχειλον, ὑπόλεπτον τὰ σκέλη”  
 “Αὐτόν,” ἦ δ’ ὅς, “ἐκείνουν τὸν Παγκράτην καὶ τὰ  
 μὲν πρῶτα ἡγνόουν ὅστις ἦν, ἐπεὶ δὲ ἐώρων  
 αὐτὸν εἶ ποτε ορμίσαιμεν τὸ πλοῖον ἄλλα τε  
 πολλὰ τεραστία εργαζόμενον, καὶ δὴ καὶ ἐπὶ  
 κροκοδείλων ὀχούμενον καὶ συννέοντα τοῖς θηρίοις,  
 τὰ δὲ υποπτῆσσοντα καὶ σαίνοντα ταῖς οὐραῖς,  
 ἔγνω ἱερόν τινα ἄνθρωπον ὄντα, κατὰ μικρὸν δὲ  
 φιλοφρονούμενος ἔλαθον ἐταῖρος αὐτῷ καὶ συνή-  
 θης γενόμενος, ὥστε πάντων ἐκοινωνεῖ μοι τῶν  
 ἀπορρητων

“Καὶ τέλος πείθει με τοὺς μὲν οἰκέτας ἅπαντας  
 ἐν τῇ Μέμφιδι καταλιπεῖν, αὐτὸν δὲ μόνον ἀκο-  
 λουθεῖν μετ’ αὐτοῦ, μὴ γὰρ ἀπορήσειν ἡμᾶς τῶν  
 διακονησομένων καὶ τὸ μετὰ τοῦτο οὕτω διή-  
 35 γομεν ἐπειδὴ δὲ ἐλθοιμεν εἰς τι καταγῶγιον,  
 λαβὼν ἂν ὁ ἀνὴρ ἢ τὸν μοχλὸν τῆς θύρας ἢ τὸ  
 κόρηθρον ἢ καὶ τὸ ὑπερον περιβαλὼν ἱματίοις  
 ἐπειπὼν τινα ἐπφδὴν ἐποίει βαδίζειν, τοῖς ἄλλοις  
 ἅπασιν ἄνθρωπον εἶναι δοκοῦντα τὸ δὲ ἀπὸν  
 ὕδωρ τε ἐμπύπλη<sup>2</sup> καὶ ὠψώνει καὶ ἐσκεύαζεν καὶ  
 πάντα δεξιῶς ὑπηρέτει καὶ διηκονεῖτο ἡμῖν εἴτα  
 ἐπειδὴ ἄλλος ἔχοι τῆς διακονίας, αὐθις κόρηθρον

<sup>1</sup> ἱερογραμματεων Fritzsche, Dindorf

<sup>2</sup> ἐπιμπλη Γ Ρ ἐπήντλει Ν



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learned, familiar with all the culture of the Egyptians. He was said to have lived underground for twenty-three years in their sanctuaries, learning magic from Isis.

"You mean Panciates," said Anignotus, "my own teacher, a holy man, clean shaven, in white linen, always deep in thought, speaking imperfect Greek, tall, flat-nosed, with protruding lips and thinnish legs." "That selfsame Panciates," he replied, "and at first I did not know who he was, but when I saw him working all sorts of wonders whenever we anchored the boat, particularly riding on crocodiles and swimming in company with the beasts, while they fawned and wagged their tails, I recognised that he was a holy man, and by degrees, through my friendly behaviour, I became his companion and associate, so that he shared all his secret knowledge with me.

"At last he persuaded me to leave all my servants behind in Memphis and to go with him quite alone, for we should not lack people to wait upon us, and thereafter we got on in that way. But whenever we came to a stopping-place, the man would take either the bar of the door or the broom or even the pestle, put clothes upon it, say a certain spell over it, and make it walk, appearing to everyone else to be a man. It would go off and draw water and buy provisions and prepare meals and in every way deftly serve and wait upon us. Then, when he was through with its

το κόρηθρον ἢ ὑπερον τὸ ὑπερον ἄλλην ἐπωδὴν  
ἐπειπὼν ἐποίει ἄν

“Τοῦτο ἐγὼ πάννυ ἐσπουδακῶς οὐκ εἶχον ὅπως  
ἐκμάθοιμι παρ’ αὐτοῦ ἐβάσκαينه γάρ,<sup>1</sup> καίτοι  
πρὸς τὰ ἄλλα προχειρότατος ὢν μιᾷ δέ ποτε  
ἡμέρᾳ λαθὼν ἐπήκουσα τῆς ἐπωδῆς, ἣν δὲ τρι-  
σύλλαβος σχεδόν, ἐν σκοτεινῷ ὑποστάς καὶ ὁ  
μὲν ὥχετο εἰς τὴν ἀγορὰν ἐντειλάμενος τῷ ὑπέρω  
36 ἅ ἔδει ποιεῖν ἐγὼ δὲ εἰς τὴν ὑστεραίαν ἐκείνου  
τι κατὰ τὴν ἀγορὰν πραγματευομένου λαβὼν τὸ  
ὑπερον σχηματίσας ὁμοίως, ἐπειπὼν τὰς συλ-  
λαβάς, ἐκέλευσα ὑδροφορεῖν ἐπεὶ δὲ ἐμπλησά-  
μενον τὸν ἀμφορέα ἐκόμισε, ‘Πέπανσο,’ ἔφην,  
‘καὶ μηκέτι ὑδροφόρει, ἀλλ’ ἴσθι αὖθις ὑπερον’  
τὸ δὲ οὐκέτι μοι πείθεσθαι ἠθέλεν, ἀλλ’ ὑδροφόρει  
αἰεί, ἄχρι δὴ ἐνέπλησεν ἡμῖν ὕδατος τὴν οἰκίαν  
ἐπαντλοῦν ἐγὼ δὲ ἀμνηχανῶν τῷ πράγματι—  
ἐδεδίειν γὰρ μὴ ὁ Παγκράτης ἐπανελθὼν ἀγα-  
νακτῇσιν, ὅπερ καὶ ἐγένετο—ἀξίνην λαβὼν δια-  
κόπτω τὸ ὑπερον εἰς δύο μέρη τὰ δέ, ἐκάτερον  
το μέρος,<sup>2</sup> ἀμφορέας λαβόντα ὑδροφόρει καὶ ἀνθ’  
ἐνὸς δύο μοι ἐγεγέννητο οἱ διακονοὶ ἐν τούτῳ καὶ  
ὁ Παγκράτης ἐφίσταται καὶ συνεῖς τὸ γενόμενον  
ἐκεῖνα μὲν αὖθις ἐποίησε ξύλα, ὥσπερ ἦν πρὸ  
τῆς ἐπωδῆς, αὐτὸς δὲ ἀπολιπὼν με λαθὼν οὐκ  
οἶδ’ ὅποι ἀφανῆς ὥχετο ἀπιών”

“Νῦν οὖν,” ἔφη ὁ Δεινόμαχος, “οἶσθα καὶ  
ἐκεῖνο, ἀνθρωπον ποιεῖν ἐκ τοῦ ὑπέρου,” “Νὴ  
Δί,” ἢ δ’ ὅς, “ἐξ ἡμισείας γε οὐκέτι γὰρ εἰς τὸ  
ἀρχαῖον οἶόν τέ μοι ἀπάγειν αὐτό, ἣν ἀπαξ

<sup>1</sup> ἐφθονει γαρ αὐτοῦ β

<sup>2</sup> ἐκάτερα κατα μέρος γ

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services, he would again make the broom a bloom or the pestle a pestle by saying another spell over it

"Though I was very keen to learn this from him, I could not do so, for he was jealous, although most ready to oblige in everything else. But one day I secretly overheard the spell—it was just three syllables—by taking my stand in a dark place. He went off to the square after telling the pestle what it had to do, and on the next day, while he was transacting some business in the square, I took the pestle, dressed it up in the same way, said the syllables over it, and told it to carry water. When it had filled and brought in the jar, I said, 'Stop! don't carry any more water. be a pestle again!' But it would not obey me now—it kept straight on carrying until it filled the house with water for us by pouring it in! At my wit's end over the thing, for I feared that Pancrates might come back and be angry, as was indeed the case, I took an axe and cut the pestle in two, but each part took a jar and began to carry water, with the result that instead of one servant I had now two. Meanwhile Pancrates appeared on the scene, and comprehending what had happened, turned them into wood again, just as they were before the spell, and then for his own part left me to my own devices without warning, taking himself off out of sight somewhere."

"Then you still know how to turn the pestle into a man?" said Deinomachus. "Yes," said he "only half way, however, for I cannot bring it back to its original form if it once becomes a water-

γένηται ὑδροφόρος, ἀλλὰ δεήσει ἡμῖν ἐπικλυσθῆ-  
ναι τὴν οἰκίαν ἐπαντλουμένην”

37 “Οὐ παύσεσθε,” ἦν δ’ ἐγώ, “τὰ τοιαῦτα τερα-  
τολογοῦντες γέροντες ἄνδρες, εἰ δὲ μή, ἀλλὰ καὶ  
τούτων γε τῶν μεираκίων ἐνεκα εἰς ἄλλον τινὰ  
καιρὸν ὑπερβάλλεσθε τὰς παραδόξους ταύτας  
καὶ φοβερὰς διηγῆσεις, μή πως λάθωσιν ἡμῖν  
εμπλησθέντες δειμάτων καὶ ἀλλοκότων μυθο-  
λογημάτων φέιδεσθαι οὖν χρὴ αὐτῶν μηδὲ  
τοιαῦτα ἐθίζειν ἀκούειν, ἃ διὰ παντὸς τοῦ βίου  
συνόντα ἐνοχλήσει καὶ ψοφοδεεῖς ποιήσει ποι-  
κίλης τῆς δεισιδαιμονίας ἐμπιπλάντα”

38 “Εὖ γε ὑπέμνησας,” ἦ δ’ ὅς ο Εὐκράτης, “εἰπὼν  
τὴν δεισιδαιμονίαν τί γάρ σοι, ὦ Τυχιάδῃ, περὶ  
τῶν τοιούτων δοκεῖ, λέγω δὴ χρησμῶν καὶ θεσφά-  
των καὶ ὅσα θεοφορούμενοί τινες ἀναβοῶσιν ἢ ἐξ  
ἀδύτων ἀκοίεται ἢ παρθένος ἔμμετρα φθεγγο-  
μένη προθεσπίζει τὰ μέλλοντα, ἢ δηλαδὴ καὶ  
τοῖς τοιούτοις ἀπιστήσεις, ἐγὼ δὲ ὅτι μὲν καὶ  
δακτύλιον τινα ἱερὸν ἔχω Ἀπόλλωνος τοῦ Πυ-  
θίου εἰκόνα ἐκτυποῦντα<sup>1</sup> τὴν σφραγίδα καὶ οὗτος  
ὁ Ἀπόλλων φθέγγεται πρὸς ἐμέ, οὐ λέγω, μή σοι  
ἄπιστα δοξῶ περὶ ἐμαυτοῦ μεγαλαυχεῖσθαι ἃ δὲ  
Ἀμφιλόχου<sup>2</sup> τε ἤκουσα ἐν Μαλλῶ, τοῦ ἥρωος  
ὑπαρ διαλεχθέντος<sup>3</sup> μοι καὶ συμβουλευσαντος  
περὶ τῶν ἐμῶν, καὶ ἃ εἶδον αὐτός, ἐθέλω ὑμῖν  
εἰπεῖν, εἴτα ἐξῆς ἃ ἐν Περγάμῳ εἶδον καὶ ἃ  
ἤκουσα ἐν Πατάροις

<sup>1</sup> εἰ τυποῦντα Fritzsche ἐκτυποῦσαν γP ἐκτυπουσης τῆς  
σφραγίδος N Vlt S7

<sup>2</sup> Ἀμφιλόχου P ἐν Ἀμφιλόχου γN

<sup>3</sup> ὑπαρ διαλεχθέντος Lai cher υπερδιαλεχθέντος MSS

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came, but we shall be obliged to let the house be flooded with the water that is poured in !

"Will you never stop telling such buncombe, old men as you are ?" said I "If you will not, at least for the sake of these lads put your amazing and fearful tales off to some other time, so that they may not be filled up with terrors and strange figments before we realise it. You ought to be easy with them and not accustom them to hear things like this which will abide with them and annoy them their lives long and will make them afraid of every sound by filling them with all sorts of superstition.

"Thank you," said Eucrates, "for putting me in mind of superstition by mentioning it. What is your opinion, Tychiades, about that sort of thing—I mean oracles, prophecies, outcries of men under divine possession, voices heard from inner shrines, or verses uttered by a maiden who foretells the future ? Of course you doubt that sort of thing also ? For my own part, I say nothing of the fact that I have a holy ring with an image of Apollo Pythius engraved on the seal, and that this Apollo speaks to me; you might think that I was bragging about myself beyond belief. I should like, however, to tell you all what I heard from Amphilochus in Mallus,<sup>1</sup> when the hero conversed with me in broad day and advised me about my affairs, and what I myself saw, and then in due order what I saw at Pergamon and what I heard at Patara.

<sup>1</sup> A famous shrine in Cilicia. "After the death of his father Amphiaras and his disappearance at Thebes, he (Amphilochus) was exiled from his own country and went to Cilicia, where he fared quite well, for he, like his father, foretold the future to the Cilicians and received two obols for each oracle"—*Alexander* 19

“Ὅποτε γὰρ ἐξ Αἰγύπτου ἐπανήειν οἵκαδε ἀκούων τὸ ἐν Μαλλῷ τοῦτο μαντεῖον ἐπιφανέστατον τε καὶ ἀληθέστατον εἶναι καὶ χρᾶν ἐναργῶς πρὸς ἔπος ἀποκρινόμενον οἷς ἂν ἐγγράψας τις εἰς τὸ γραμματεῖον παραδῶ τῷ προφήτῃ, καλῶς ἔχειν ἡγησάμην ἐν παράπλῳ πειραθῆναι τοῦ χρηστηρίου καὶ τι περὶ τῶν μελλόντων συμβουλεύσασθαι τῷ θεῷ—”

- 39 Ταῦτα ἐτι τοῦ Εὐκράτους λέγοντος ἰδων οἱ τὸ πρᾶγμα προχωρήσειν ἔμελλε καὶ ὥς οὐ μικρὰς ἐνήρχετο τῆς περὶ τὰ χρηστήρια τραγωδίας, οὐ δοκιμάσας<sup>1</sup> μόνος ἀντιλέγειν ἀπασιν, ἀπολιπὼν αὐτὸν ἐτι διαπλέοντα ἐξ Αἰγύπτου εἰς τὴν Μαλλόν—καὶ γὰρ συνίειν ὅτι μοι ἄχθονται παρόντι καθάπερ ἀντισοφιστῇ τῶν ψευσμάτων—“Ἄλλ’ ἐγὼ ἄπειμι,” ἔφην, “Λεόντιχον ἀναζητήσων δέομαι γάρ τι αὐτῷ συγγενέσθαι ὑμεῖς δὲ ἐπείπερ οὐχ ἱκανὰ ἡγείσθε τὰ ἀνθρώπινα εἶναι, καὶ αὐτοὺς ἤδη τοὺς θεοὺς καλεῖτε συνεπιληφόμενους ὑμῖν τῶν μυθολογουμένων” καὶ ἅμα λέγων ἐξήειν οἱ δὲ ἄσμενοι ἐλευθερίας λαβόμενοι εἰστίων, ὡς τὸ εἶκος, αὐτοὺς καὶ ἐνεφοροῦντο τῶν ψευσμάτων

Τοιαῦτά σοι, ὦ Φιλόκλεις, παρὰ Εὐκράτει ἀκούσας περιείμι<sup>2</sup> νῆ τὸν Δία ὥσπερ οἱ τοῦ γλεύκους πιόντες ἐμπεφυσημένος τὴν γαστέρα ἐμέτου δεόμενος ἡδέως δ’ ἂν ποθεν ἐπὶ πολλῷ ἐπριάμην ληθεδανόν τι φάρμακον ὧν ἤκουσα, ὥς μή τι κακὸν ἐργάσχηταί με ἢ μνήμη αὐτῶν ἐνοικουρούσα τέρατα γοῦν καὶ δαίμονας καὶ Ἑκάτῃας ὁρᾶν μοι δοκῶ

<sup>1</sup> οὐ δοκεῖν οἰηθεῖς δεῖν β

ηκω β

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"When I was on my way home from Egypt I heard that this shrine in Mallus was very famous and very truthful, and that it responded clearly, answering word for word whatever one wrote in his tablet and turned over to the prophet. So I thought that it would be well to give the oracle a trial in passing and ask the god for some advice about the future—

While Eucrates was still saying these words, since I could see how the business would turn out and that the cock and-bull story about oracles upon which he was embarking would not be short, I left him sailing from Egypt to Mallus, not choosing to oppose everyone all alone. I was aware, too, that they were put out at my being there to criticise their lies. "I am going away," I said, "to look up Leontichus, for I want to speak to him about something. As for you, since you do not think that human experiences afford you a sufficient field, go ahead and call in the gods themselves to help you out in your romancing." With that I went out. They were glad to have a free hand, and continued, of course, to feast and to gorge themselves with lies.

There you have it, Philocles! After hearing all that at the house of Eucrates I am going about like a man who has drunk sweet must, with a swollen belly, craving an emetic. I should be glad if I could anywhere buy at a high price a dose of forgetfulness, so that the memory of what I heard may not stay with me and work me some harm. In fact, I think I see apparitions and spirits and Hecates!

# THE WORKS OF LUCIAN

## ΦΙΛΟΚΛΗΣ

40 Καὶ αὐτός, ὦ Τυχιάδῃ, τοιοῦτόν τι ἀπέλαυσα τῆς διηγήσεως φασί γέ τοι μὴ μόνον λυττᾶν καὶ τὸ ὕδωρ φοβεῖσθαι ὅπόσους ἂν οἱ λυττῶντες κύνες δάκωσιν, ἀλλὰ καὶ τινὰ ὁ δηχθεὶς ἄνθρωπος δάκη, ἴσα τῷ κυνὶ δύναται τὸ δῆγμα, καὶ τὰ αὐτὰ καὶ κείνος φοβεῖται καὶ σὺ τοίνυν ἔοικας αὐτὸς ἐν Εὐκράτους δηχθεὶς ὑπὸ πολλῶν ψευσμάτων μεταδεδωκέναι καὶ μοι τοῦ δήγματος οὕτω δαιμόνων μοι τὴν ψυχὴν ἐνέπλησας

## ΤΥΧΙΑΔΗΣ

Ἄλλὰ θαρρῶμεν, ὦ φιλότῃς, μέγα τῶν τοιούτων ἀλεξιφάρμακον ἔχοντες τὴν ἀλήθειαν καὶ τὸν ἐπὶ πᾶσι λόγον ὀρθόν, ὃ χρωμένους ἡμᾶς μηδὲν μὴ ταράξῃ τῶν κενῶν καὶ ματαίων τούτων ψευσμάτων<sup>1</sup>

<sup>1</sup> φασμάτων β



## THE LOVER OF LIES

PHILOCI ES

Your story has had the same enjoyable effect upon me, Tychiades. They say, you know, that not only those who are bitten by mad dogs go mad and fear water, but if a man who has been bitten bites anyone else, his bite has the same effect as the dog's, and the other man has the same fears. It is likely, therefore, that having been bitten yourself by a multitude of lies in the house of Eucrates, you have passed the bite on to me, you have filled my soul so full of sprits !

TYCHIADES

Well, never mind, my dear fellow, we have a powerful antidote to such poisons in truth and in sound reason brought to bear everywhere. As long as we make use of this, none of these empty, foolish lies will disturb our peace.



## THE JUDGEMENT OF THE GODDESSES

The judgement of Paris, reviewed by Lucian

Since the first edition it has always been printed as the twentieth of the *Dialogues of the Gods*, but in all the MSS it is a separate piece and has a separate caption of its own, whereas in the *Dialogues of the Gods* the individual dialogues are headed merely by the names of their interlocutors. Then too it is longer than any of these, and although substantially of the same cloth, more markedly satirical than most of them.

In connection with Lucian's dialogue, it is well worth one's while to read Apuleius' detailed description of a pantomime on the same subject (*Metamorphoses* 10, 232). The strong contrast between the two treatments shows how little Lucian was influenced by the contemporary theatre.

## ΘΕΩΝ ΚΡΙΣΙΣ

### ΖΕΥΣ

- 1 Ἐρμῇ, λαβὼν τουτὶ τὸ μῆλον ἄπιθι εἰς τὴν Φρυγίαν παρὰ τὸν Πριάμον παῖδα τὸν βουκόλον —νέμει δὲ τῆς Ἰδης ἐν τῷ Γαργάρῳ—καὶ λέγε πρὸς αὐτόν, ὅτι “Σε, ὦ Πάρι, κελεύει ὁ Ζεὺς, ἐπειδὴ καλὸς τε αὐτὸς εἶ καὶ σοφὸς τὰ ἐρωτικά, δικάσαι ταῖς θεαῖς, ἥτις αὐτῶν ἡ καλλίστη ἐστίν τοῦ δε ἀγῶνος τὸ ἄλθον ἢ νικῶσα λαβέτω τὸ μῆλον ὥρα δὲ ἤδη καὶ ὑμῖν αὐταῖς ἀπιέναι παρὰ τὸν δικαστήν· ἐγὼ γὰρ ἀπωθούμαι τὴν δίαίταν ἐπ’ ἴσης τε ὑμᾶς ἀγαπῶν, καὶ εἰ γε οἶόν τε ἦν, ἡδέως ἂν ἀπάσας νενικηκυῖας ἰδὼν ἄλλως τε καὶ ἀνάγκη, μὴ τὸ καλλιστεῖον ἀποδόντα πάντως ἀπεχθάνεσθαι ταῖς πλείοσιν διὰ ταῦτα αὐτὸς μὲν<sup>1</sup> οὐκ ἐπιτήδειος ὑμῖν δικαστής, ὁ δὲ νεανίας οὗτος ὁ Φρυγὲς ἐφ’ ὃν ἀπιτε βασιλικὸς μὲν ἐστὶ καὶ Γανυμήδους τουτουὶ συγγενής, τὰ ἄλλα δὲ ἀφελὴς καὶ ὀρειὸς, κοῦκ ἂν τις αὐτὸν ἀπαξιώσειε τοιαύτης θέας

### ΑΦΡΟΔΙΤΗ

- 2 Ἐγὼ μὲν, ὦ Ζεῦ, εἰ καὶ τὸν Μῶμον αὐτὸν ἐπιστήσειας ἡμῖν δικαστήν, θαρροῦσα βαδιούμαι πρὸς τὴν ἐπίδειξιν τί γὰρ ἂν καὶ μωμήσαιοτό μου, χρὴ δὲ καὶ ταύταις ἀρέσκειν τὸν ἄνθρωπον

Available in photographs Γ, PN P contains only c 16 ερασθῆς—end

<sup>1</sup> αὐτὸς μὲν Fritzsche μὲν αὐτὸς γβ

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### ZEUS

HERMES, take this apple, go to Phrygia, to PRIAM'S son, the herdsman—he is grazing his flock in the foothills of Ida, on GUGAION—and say to him “PAIS, as you are handsome yourself, and also well schooled in all that concerns love, Zeus bids you be judge for the goddesses, to decide which of them is the most beautiful. As the prize for the contest let the victor take the apple (*To the GODDESSES*) You yourselves must now go and appear before your judge. I refuse to be umpire because I love you all alike and if it were possible, should be glad to see you all victorious. Moreover, it is sure that if I gave the guerdon of beauty to one, I should inevitably get into the bad graces of the majority. For those reasons I am not a proper judge for you, but the young Phrygian to whom you are going is of royal blood and near of kin to our GANYMEDE, besides, he is ingenuous and unsophisticated, and one cannot consider him unworthy of a spectacle such as this.

### APHRODITE

For my part, Zeus, even if you should appoint Momus himself to be our judge, I would go and face the inspection confidently, for what could he carp at in me? The others, too, ought to be satisfied with the man.

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HPA

Οὐδ' ἡμεῖς, ὦ Ἀφροδίτη, δεδιμεν, οὐδ' ἂν ὁ Ἄρης ὁ σὸς ἐπιτραπῇ τὴν δίκαιταν ἀλλὰ δεχόμεθα καὶ τοῦτον, ὅστις ἂν ᾖ, τὸν Πάριν

ΖΕΥΣ

Ἦ καὶ σοὶ ταῦτα, ὦ θύγατερ, συνδοκεῖ, τί φής, ἀποστρέφη καὶ ἐρυθριᾷς, ἔστι μὲν ἴδιον το αἰδεῖσθαι τὰ τοιαῦτα ὑμῶν τῶν παρθένων ἐπινεύεις δ' ὁμῶς ἅπιτε οὖν καὶ μὴ χαλεπήνητε τῷ δικαστῇ αἱ νενικημένοι μηδὲ κακὸν ἐντρίψησθε τῷ νεανίσκῳ οὐ γὰρ οἶον τε ἐπ' ἴσης πάσας εἶναι καλὰς

ΕΡΜΗΣ

- 3 Προΐωμεν εὐθὺ τῆς Φρυγίας, ἐγὼ μὲν ἡγούμενος, ὑμεῖς δὲ μὴ βραδέως ἀκολουθεῖτέ μοι καὶ θαρρεῖτε οἶδα ἐγὼ τὸν Πάριν νεαιίας ἐστὶ καλὸς καὶ τᾶλλα ἐρωτικός καὶ τὰ τοιαῦτα κρίνειν ἱκανωτάτος οὐκ ἂν ἐκεῖνος δικάσειεν κακῶς

ΑΦΡΟΔΙΤΗ

Τοῦτο μὲν ἅπαν ἠγάθον καὶ πρὸς ἐμοῦ λέγεις, τὸ δίκαιον ἡμῖν εἶναι τὸν δικαστὴν πότερα δὲ ἄγαμός ἐστιν οὗτος ἢ καὶ γυνή τις αὐτῷ σύνεστιν,

ΕΡΜΗΣ

Οὐ παντελῶς ἄγαμος, ὦ Ἀφροδίτη

ΑΦΡΟΔΙΤΗ

Πῶς λέγεις,

ΕΡΜΗΣ

Δοκεῖ τις αὐτῷ συνοικεῖν Ἰδαία γυνή, ἱκανὴ μὲν, ἀγροῖκος δὲ καὶ δεινῶς ὀρειος, ἀλλ' οὐ σφόδρα προσέχειν αὐτῇ ἔοικε τίνος δ' οὖν ἐνεκα ταῦτα ἐρωτᾷς,

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HERA

We are not afraid either, Aphrodite, not even if the arbitration is turned over to your own Ares. We accept this Paris, whoever he may be.

ZEUS

Is that your view too, daughter? What do you say? You turn away and blush? Of course, it is the way of a maid like you to be bashful in such matters, but you nod assent anyhow. Go, then, and do not get angry at your judge, those of you who are defeated, and do not inflict any harm on the lad. It is not possible for all of you to be equally beautiful.

HERMES

Let us make straight for Phrygia, I will lead the way, and you follow me without delaying. Be of good courage, I know Paris. He is young and handsome and in every way susceptible to love, just the sort to decide such questions. He would not judge amiss, not he.

APHRODITE

What you say is all to the good and in my favour, that our judge is just. Is he unmarried, or does some woman live with him?

HERMES

Not quite unmarried, Aphrodite.

APHRODITE

What do you mean by that?

HERMES

Apparently someone is living with him, a woman from Mount Ida, well enough, but countrified and terribly unsophisticated, however, he does not seem to think much of her<sup>1</sup>. But why do you ask?

<sup>1</sup> The reference is to Oenone.

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ΑΦΡΟΔΙΤΗ

Ἄλλως ἡρόμην

ΑΘΗΝΑ

4 Παραπρεσβεύεις, ὦ οὗτος, ἰδίᾳ πάλαι ταύτη  
κοινολογούμενος

ΕΡΜΗΣ

Οὐδέν, ὦ Ἀθηνᾶ, δεινὸν οὐδὲ καθ' ὑμῶν, ἀλλ'  
ἡρετό με εἰ ἀγάμος ὁ Πάρις ἐστίν

ΑΘΗΝΑ

Ὡς δὴ τί τοῦτο πολυπραγμονοῦσα,

ΕΡΜΗΣ

Οὐκ οἶδα φησὶ δ' οὖν ὅτι ἄλλως ἐπελθόν, οὐκ  
ἐξεπίτηδες ἡρετο

ΑΘΗΝΑ

Τί οὖν, ἄγαμός ἐστιν,

ΕΡΜΗΣ

Οὐ δοκεῖ

ΑΘΗΝΑ

Τί δέ, τῶν πολεμικῶν ἐστὶν αὐτῷ ἐπιθυμία καὶ  
φιλόδοξος τις, ἢ τὸ πᾶν βουκολος,

ΕΡΜΗΣ

Τὸ μὲν ἀληθὲς οὐκ ἔχω εἰπεῖν, εἰκάζειν δὲ χρὴ  
νέον ὄντα καὶ τούτων ορέγεσθαι τυχεῖν καὶ βούλε-  
σθαι ἂν πρῶτον αὐτὸν εἶναι κατὰ τὰς μάχας

ΑΦΡΟΔΙΤΗ

Ὅρᾳς, οὐδὲν ἐγὼ μέμφομαι οὐδὲ ἐγκαλῶ σοι τὸ  
πρὸς ταύτην ἰδίᾳ λαλεῖν μεμψιμοίρων γὰρ καὶ  
οὐκ Ἀφροδίτης τὰ τοιαῦτα



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APHRODITE

It was just a casual question

ATHENA

I say, you are betraying your trust in talking to her privately all this while

HERMES

It was nothing alarming, Athena, or against you and Hera she asked me whether Paris is unmarried

ATHENA

Why was she inquisitive about that?

\*HERMES

I don't know, she says, however, that she asked because it came into her head casually, and not because she had anything definite in view

ATHENA

Well, what about it? Is he unmarried?

HERMES

Apparently not

ATHENA

Tell me, does he covet success in war and is he fond of glory, or nothing but a herdsman?

HERMES

I can't say for certain, but it is fair to suppose that, being young, he yearns to acquire all that too, and would like to be first in war

APHRODITE

You see, I am not making any complaint or reproaching you with talking confidentially to her, that is the way of fault-finders, not of Aphrodite!

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ΕΡΜΗΣ

Καὶ αὕτη σχεδὸν τὰ αὐτά με ἤρετο διὸ μὴ  
χαλεπῶς ἔχε μῆδ' οἴου μειονεκτεῖν, εἴ τι καὶ  
5 ταύτη κατὰ τὸ ἀπλοῦν ἀπεκρινάμην ἀλλὰ μεταξὺ  
λόγων ἤδη πολὺ προιοντες ἀπεσπάσαμεν τῶν  
ἀστέρων καὶ σχεδόν γε κατὰ τὴν Φρυγίαν ἐσμέν  
ἐγὼ δὲ καὶ τὴν Ἰδην ὁρῶ καὶ τὸ Γάργαρον ὅλον  
ἀκριβῶς, εἰ δὲ μὴ ἐξαπατῶμαι, καὶ αὐτὸν ὑμῶν  
τὸν δικαστὴν τὸν Πάριν

ΗΡΑ

Ποῦ δέ ἐστιν, οὐ γὰρ κἀμοὶ φαίνεται

ΕΡΜΗΣ.

Ταύτη, ὦ Ἥρα, πρὸς τὰ λαιὰ περισκόπει, μὴ  
πρὸς ἄκρῳ τῷ ὀρει, παρὰ δὲ τὴν πλευράν, οὐ τὸ  
ἀντρον, ἔνθα καὶ τὴν ἀγέλην ὀρᾷς

ΗΡΑ

Ἄλλ' οὐχ ὀρῶ τὴν ἀγέλην

ΕΡΜΗΣ

Πῶς φής, οὐχ ὀρᾷς βοΐδια κατὰ τὸν ἐμὸν  
οὐτῶσὶ δάκτυλον ἐκ μέσων τῶν πετρῶν προερ-  
χόμενα καὶ τινα ἐκ τοῦ σκοπέλου καταθέοντα  
καλαυροτα ἔχοντα καὶ ἀνείργοντα μὴ πρόσω  
διασκίδνασθαι τὴν ἀγέλην,

ΗΡΑ

Ὅρῳ ἱὺν, εἴ γε ἐκείνός ἐστιν

ΕΡΜΗΣ

Ἄλλὰ ἐκείνος ἐπειδὴ δὲ πλησίον ἤδη ἐσμέν,  
ἐπὶ τῆς γῆς, εἰ δοκεῖ, κατασταντες βαδίζωμεν, ἵνα  
μὴ διαταράξωμεν αὐτὸν ἀνωθεν ἐξ ἀφανοῦς καθι-  
πτάμενοι

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HERMES

She herself asked me practically the same questions, so do not be ill-tempered or think you are getting the worst of it if I answered her as I did you, in a straightforward way. But in the course of our conversation we have already left the stars far behind as we pressed on, and we are almost over Phrygia. Indeed I can see Ida and the whole of Gargæon plainly, and unless I am mistaken, even Paris himself, your judge.

HERA

Where is he? I do not see him.

HERMES

Look in this direction, Hera, to the left, not near the mountain top, but on the side, where the cavern is, near which you see the herd.

HERA

But I do not see the herd.

HERMES

What? Don't you see tiny cattle over here in the direction of my finger, coming out from among the rocks, and someone running down from the cliff, holding a crook and trying to prevent the herd from scattering out ahead of him?

HERA

I see now—if that is really he.

HERMES

Yes, it is he. As we are near now, let us alight upon the earth and walk, if it is your pleasure, so that we may not alarm him by flying suddenly down from above.

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ΗΡΑ

Εὐ λέγεις, καὶ οὕτω ποιῶμεν ἐπεὶ δὲ κατα  
βεβήκαμεν, ὦρα σοι, ὦ Ἀφροδίτῃ, προιέναι καὶ  
ἡγείσθαι ἡμῖν τῆς ὁδοῦ σὺ γὰρ ὥς τὸ εἶκος  
ἐμπειρος εἰ τοῦ χωρίου πολλάκις, ὥς λόγος,  
κατελθοῦσα πρὸς Ἀγχίστην

ΑΦΡΟΔΙΤΗ

Οὐ σφόδρα, ὦ Ἥρα, τούτοις ἄχθομαι τοῖς  
σκώμμασιν

ΕΡΜΗΣ

- 6 Ἀλλ' οὖν ἐγὼ ὑμῖν ηγήσομαι καὶ γὰρ αὐτὸς  
ἐνδιέτριψα τῇ Ἰδῇ, ὁπότε δὴ ὁ Ζεὺς ἤρα τοῦ  
μειρακίου τοῦ Φρυγός, καὶ πολλάκις δεῦρο ἦλθον  
ὑπ' ἐκείνου καταπεμφθεὶς εἰς ἐπισκοπὴν τοῦ παι  
δός καὶ ὁπότε γε ἡδὴ ἐν τῷ αἰετῷ ἦν, συμπари  
πταμην αὐτῷ καὶ συνεκούφίζον τὸν καλόν, καὶ  
εἰ γε μέμνημαι, ἀπὸ ταυτησὶ τῆς πέτρας αὐτὸν  
ἀνήρπασεν ὁ μὲν γὰρ ἔτυχε τότε συρίζων πρὸς  
τὸ ποίμνιον, καταπτάμενος δὲ ὀπισθεν αὐτοῦ ὁ  
Ζεὺς κούφως μάλα τοῖς ὄνυξι περιβαλὼν καὶ τῷ  
στόματι τὴν ἐπὶ τῇ κεφαλῇ τιάραν ἔχων ἀνέφερε  
τον παῖδα τετραγμένον καὶ τῷ τραχήλῳ ἀπε  
στραμμένῳ εἰς αὐτὸν ἀποβλεπόντα τότε οὖν  
ἐγὼ τὴν σύριγγα λαβὼν, ἀποβεβλήκει γὰρ αὐτὴν  
υπο τοῦ δέους—ἀλλὰ γὰρ ὁ δαιτυμένης οὐτοσὶ  
7 πλησιον, ὥστε προσείπωμεν αὐτόν Χαῖρε, ὦ  
βουκόλε

ΠΑΡΙΣ

Νῆ καὶ σύ γε, ὦ νεανίσκε τίς δὲ ὦν δεῦρο  
ἄφίξαι πρὸς ἡμᾶς, ἢ τίνας ταύτας ἀγεις τὰς  
γυναῖκας, οὐ γὰρ ἐπιτήδεια ὀρεοπολεῖν, οὕτως  
γε οὔσαι καλάί

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### HERA

You are right let us do so                      Now that we have descended, it is in order, Aphrodite, for you to go in front and lead the way for us    You are probably acquainted with the countryside, since by common report you often came down to visit Anchises

### APHRODITE

These jokes do not vex me greatly, Hera

### HERMES

No matter I will lead you, for I myself spent some time on Ida when Zeus was in love with his Phrygian lad, and I often came here when he sent me down to watch the boy    Indeed, when he was in the eagle, I flew beside him and helped him to lift the pretty fellow, and if my memory serves me, it was from this rock just here that Zeus caught him up    You see, he chanced to be piping to his flock then, and Zeus, flying down behind him, grasped him very delicately in his talons, held in his beak the pointed cap which was on the boy's head, and bore him on high, terrified and staring at him with his head turned backwards    So then I took the syrinx, for he had let it fall in his fright—but here is your umpire close by, so let us speak to him    Good day, herdsman

### PARIS

Good day to you also, young man    But who are you, to have come here to see me, and who are these women whom you have with you? They are not of a sort to roam the mountains, being so beautiful

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## ΕΡΜΗΣ

Ἄλλ' οὐ γυναικῆς εἰσιν, Ἦσαν δέ, ὦ Πάρι, καὶ Ἀθηνᾶν καὶ Ἀφροδίτην ὁρᾷς καὶ μὲν τὸν Ἑρμῆν ἀπέστειλεν ὁ Ζεὺς—ἀλλὰ τί τρέμεις καὶ ὠχρίᾳς, μὴ δέδιθι χαλεπὸν γὰρ οὐδέν κελεύει δέ σε δικαστὴν γενέσθαι τοῦ κάλλους αὐτῶν “Ἐπεὶ γάρ,” φησί, “καλὸς τε αὐτὸς εἰ καὶ σοφὸς τὰ ἐρωτικά, σοὶ τὴν γνῶσιν ἐπιτρέπω” τοῦ δὲ ἀγῶνος τὸ ἄθλον εἰσῆ αναγνοὺς τὸ μῆλον

## ΠΑΡΙΣ

Φέρ' ἴδω τί καὶ βούλεται “Ἡ καλή,” φησὶν, λαβέτω” πῶς ἂν οὖν, ὦ δέσποτα Ἑρμῆ, δυνηθεῖην ἐγὼ θνητὸς αὐτὸς καὶ ἀγροῖκος ὢν δικαστὴς γενέσθαι παραδόξου θεᾶς καὶ μείζονος ἢ κατὰ βουκόλου, τὰ γὰρ τοιαῦτα κρίνειν τῶν ἀβρῶν μᾶλλον καὶ ἀστικῶν τὸ δὲ ἐμόν, αἶγα μὲν αἰγὸς ὅποτέρᾳ ἢ<sup>1</sup> καλλίων καὶ δάμαλιν ἀλλῆς δαμά-  
8 λεως, τάχ' ἂν δικασαίμιν κατὰ τὴν τέχνην αὐταὶ δὲ πᾶσαι τε ὁμοίως καλαὶ καὶ οὐκ οἶδ' ὅπως ἂν τις ἀπὸ τῆς ἐτέρας ἐπὶ τὴν ἐτέραν μεταγάγοι τὴν ὄψιν ἀποσπάσας οὐ γὰρ ἐθέλει ἀφίστασθαι ῥαδίως, ἀλλ' ἔνθα ἂν ἀπερείσῃ τὸ πρῶτον, τούτου εἴχεται καὶ τὸ παρὸν ἐπαινεῖ καὶ ἐπ' ἄλλο μεταβῇ, καὶ κεῖνο καλὸν ὁρᾷ καὶ παραμένει, καὶ ὑπὸ τῶν πλησίον παραλαμβάνεται καὶ ὅλως περικέχυνταί μοι τὸ κάλλος αὐτῶν καὶ ὅλον περιείληφέ με καὶ ἄχθομαι, ὅτι μὴ καὶ αὐτὸς ὥσπερ ὁ Ἄργος ὅλω βλέπειν δύναμαι τῷ σώματι δοκῶ δ' ἂν μοι καλῶς δικάσαι πάσαις ἀποδοὺς τὸ μῆλον καὶ γὰρ αὖ καὶ τόδε, ταύτην μὲν εἶναι συμβέβηκεν

<sup>1</sup> η Fritzsche ἦ γβ

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### HERMES

They are not women, it is Hera and Athena and Aphrodite whom you see, Paris, and I am Hermes, sent by Zeus—but why do you tremble and turn pale? Don't be afraid, it is nothing terrible. He bids you be judge of their beauty, saying that as you are handsome yourself and also well schooled in all that concerns love, he turns over the decision to you. You will find out the prize for the contest if you read the writing on the apple.

### PARIS

Come, let me see what it says, "The fairest may have me"—How could I, Lord Hermes, a mere mortal and a countryman, be judge of an extraordinary spectacle, too sublime for a herdsman? To decide such matters better befits dainty, city-bred folk. As for me, I could perhaps pass judgement as an expert between two she-goats, as to which is the more beautiful, or between two heifers, but these goddesses are all equally beautiful and I do not know how a man could withdraw his eyes from one and transfer them to another. They are not inclined to come away readily, but wherever one directs them first, they take firm hold and commend what is before them, and if they pass over to something else, they see that this too is beautiful and linger upon it, mastered by what is near. In short, their beauty encompasses and completely enthralls me, and I am distressed that I cannot see with my whole body as Argus did. I think I should pass a becoming judgement if I should give the apple to them all—Another thing—one of them is Zeus's sister and wife,

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τοῦ Διὸς ἀδελφὴν καὶ γυναῖκα, ταύτας δὲ θυγα-  
τέρας πῶς οὖν οὐ χαλεπὴ καὶ οὕτως ἡ κρίσις,

ΕΡΜΗΣ

Οὐκ οἶδα πλὴν οὐχ οἶόν τε ἀναδύναι πρὸς τοῦ  
Διὸς κεκελευσμένον

ΠΑΡΙΣ

9 Ἐν τούτῳ, ὦ Ἑρμῇ, πείσον αὐτάς, μὴ χαλεπῶς  
ἔχειν μοι τὰς δύο τὰς νενικημένας, ἀλλὰ μόνων  
τῶν ὀφθαλμῶν ἡγεῖσθαι τὴν διαμαρτίαν

ΕΡΜΗΣ

Οὕτω φασὶ ποιήσῃν ὥρα δέ σοι ἤδη περαίνειν  
τὴν κρίσιν

ΠΑΡΙΣ

Πειρασομεθα τί γὰρ ἂν καὶ πάθοι τις, ἐκείνο  
δὲ πρότερον εἰδέναι βούλομαι, πότερ' ἐξαρκέσει  
σκοπεῖν αὐτάς ὥς ἔχουσιν, ἢ καὶ αποδύσαι δεήσει  
πρὸς τὸ ἀκριβὲς τῆς εξετάσεως,

ΕΡΜΗΣ

Τούτῳ μὲν σὸν ἂν εἴη τοῦ δικαστοῦ, καὶ πρόσ-  
ταττε ὀπη καὶ θέλεις

ΠΑΡΙΣ

“Ὀπη καὶ θέλω, γυμνὰς ἰδεῖν βουλομαι

ΕΡΜΗΣ

Ἀπόδυτε, ὦ αὐται σὺ δ' ἐπισκόπει ἐγὼ δὲ  
ἀπεστράφην

ΑΦΡΟΔΙΤΗ<sup>1</sup>

10 Καλῶς, ὦ Πάρι καὶ πρώτη γε ἀποδύσομαι,  
ὅπως μάθης ὅτι μὴ μόνας ἔχω τὰς ὠλένας λευκὰς

<sup>1</sup> ΑΦΡΟΔΙΤΗ vulg HPA MSS editors since Jacobitz



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and the other two are his daughters! How, then, could the decision help being hazardous from that point of view also?

HERMES

I do not know, but it is impossible to escape carrying out what Zeus has commanded

PARIS

Do me this one favour, Hermes persuade them not to be angry with me, the two that are defeated, but to think that only my sight is at fault

HERMES

They say they will do so, and now it is high time for you to get your judging done

PARIS

I shall try, what else can one do? But first I want to know whether it will satisfy the requirements to look them over just as they are, or must I have them undress for a thorough examination?

HERMES

That is your affair, as you are the judge Give your orders as you will

PARIS

As I will? I want to see them naked

HERMES

Undress, goddesses Make your inspection, Paris I have turned my back

APHRODITE

Very well, Paris I shall undress first, so that you may discover that I am not just "white-armed"

## THE WORKS OF LUCIAN

μηδὲ τῷ βοῶπις εἶναι μέγα φρονῶ, ἐπ' ἴσης δέ  
εἰμι πᾶσα καὶ ομοίως καλή<sup>1</sup>

ΑΘΗΝΑ

Μὴ πρότερον ἀποδύσης αὐτήν, ὦ Πάρι, πρὶν  
ἂν τὸν κεστον ἀπόθῃται—φαρμακὶς γάρ ἐστιν—  
μή σε καταγοητεύσῃ δι' αὐτοῦ καίτοι γε ἐχρῆν  
μηδὲ οὕτω κεκαλλωπισμένην παρῆναι μηδὲ τοσαῦ-  
τα ἐντετριμμένην χρώματα καθάπερ ὥς ἀληθῶς  
ἐταίραν τινά, ἀλλὰ γυμνὸν τὸ κάλλος ἐπιδεικνύειν

ΠΑΡΙΣ

Εὖ λέγουσι τὸ περὶ τοῦ κεστοῦ, καὶ ἀπόθου

ΑΦΡΟΔΙΤΗ

Τί οὖν οὐχὶ καὶ συ, ὦ Ἀθηνᾶ, τὴν κόρυν ἀφε-  
λοῦσα ψιλὴν τὴν κεφαλὴν ἐπιδεικνύεις, ἀλλ'  
ἐπισείεις τὸν λόφον καὶ τὸν δικαστὴν φοβεῖς,  
ἥ δέδιας μή σοι ἐλέγχῃται τὸ γλαυκὸν τῶν ὀμ-  
μάτων ἄνευ τοῦ φοβεροῦ βλεπόμενον,

ΑΘΗΝΑ

Ἴδού σοι ἡ κόρυς αὕτη ἀφήρηται

ΑΦΡΟΔΙΤΗ

Ἴδου καὶ σοι ὁ κεστός

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<sup>1</sup> Most editors insert, with the Juntine edition, ΠΑΡ  
'Αποδυθὶ καὶ σύ, ὦ Ἀφροδίτη for which there is no MSS. autho-  
rity. Giving the preceding speech to Aphrodite makes this  
unnecessary. Hemsterhuys' note should have settled the  
matter

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<sup>1</sup> Aphrodite, vexed at Hera for twitting her about  
Anchises, makes fun of her by implying that she has no other  
beauties than those habitually commended in her by Homer

## THE JUDGEMENT OF THE GODDESSES

and vain of "ox-eyes," but that I am equally and uniformly beautiful all over<sup>1</sup>

ATHENA

Do not let her undress, Paris, until she puts aside her girdle, for she is an enchantress, otherwise she may bewitch you with it<sup>2</sup> And indeed she ought not to appear before you made up to that extent and bedaubed with all those colours, as if she were a courtesan in earnest she ought to show her beauty unadorned

PARIS

They are right about the girdle, so lay it aside

APHRODITE

Then why do not you take off your helmet, Athena, and show your head bare, instead of tossing your plumes at the judge and frightening him? Are you afraid that you may be criticized for the green glare of your eyes if it is seen without trappings that inspire terror?<sup>3</sup>

ATHENA

There is the helmet for you I have taken it off

APHRODITE

There is the girdle for you

<sup>2</sup> See *Iliad* 14, 214 ff

<sup>3</sup> The word with which Homer describes the eyes of Athena had an uncomplimentary sense in Lucian's time "Don't let it trouble you that her eyes are very green (πάνν γλαυκοῦς), or that they squint and look at each other!" says a girl to her lover about a rival (*Dial Mer* 2, 1) And Hephaestus finds Athena very beautiful, but must except her eyes "To be sure, she has green eyes, but the helmet makes even that a mark of beauty" (*Dial Deor* 13 (vulg 8)) So *caesius* in Latin of Lucretius 4, 1161

# THE WORKS OF LUCIAN

HRA

Ἀλλὰ ἀποδυσώμεθα

ΠΑΡΙΣ

- 11 ὦ Ζεῦ τεράστιε τῆς θέας, τοῦ κάλλους, τῆς ἡδονῆς οἷα μὲν ἡ παρθένος, ὡς δὲ βασιλικὸν αὕτη καὶ σεμνὸν ἀπολάμπει καὶ ἀληθῶς ἄξιον τοῦ Διός, ἡδὲ<sup>1</sup> δὲ ὁρᾷ ἡδύ τι καὶ γλαφυρόν, καὶ προσαγωγὸν εμειδίασεν—ἀλλ' ἤδη μὲν ἄλις ἔχω τῆς εὐδαιμονίας εἰ δοκεῖ δέ, καὶ ἰδίᾳ καθ' ἑκάστην ἐπιδεῖν βούλομαι, ὥς νῦν γε ἀμφίβολός εἰμι καὶ οὐκ οἶδα πρὸς ὃ τι ἀποβλέψω, πάντη τὰς ὀφείεις περισπωμένος

ΑΦΡΟΔΙΤΗ

Ούτω ποιῶμεν

ΠΑΡΙΣ

Ἄπιτε οὖν αἱ δύο σὺ δέ, ὦ Ἥρα, περίμενε.

HRA

Περιμενῶ, κα̐πειδάν με ἀκριβῶς ἴδης, ὥρα σοι καὶ τᾶλλα ἤδη σκοπεῖν εἰ καλὰ σοι, τὰ δῶρα τῆς ψηφου τῆς ἐμῆς ἦν γάρ με, ὦ Παρι, δικάσης εἶναι καλήν, ἀπάσης ἔση τῆς Ἀσίας δεσπότης

ΠΑΡΙΣ

- 12 Οὐκ ἐπὶ δωροῖς μὲν τὰ ἡμετερα πλὴν ἄπιθι πεπράξεται γὰρ ἄπερ ἂν δοκῇ σὺ δὲ πρόσιθι ἡ Ἀθηνᾶ

ΑΘΗΝΑ

Παρέστηκα σοι, καὶ ἦν με, ὦ Πάρι, δικάσης καλήν, οὔποτε ἥττων ἄπει ἐκ μάχης, ἀλλ' αἰεὶ

<sup>1</sup> ἡδὲ A M H ηδεως Γ The β MSS read ὁρᾷ δε ηδεως καὶ γλαφυρόν τι Editors read ὡς δὲ ὁρᾷ ἡδὲ ηδεως, καὶ γλαφυρόν τι (Juntine)

## THE JUDGEMENT OF THE GODDESSES

HERA

Come, let us undress

PARIS

O Zeus, god of miracles ! What a spectacle ! What beauty ! What rapture ! How fair the maiden is ! How royal and majestic and truly worthy of Zeus is the nation's splendour ! How sweet and delicious is the other's gaze, and how seductively she smiled ! But I have more than enough of bliss already, and if you please, I should like to examine each of you separately, for at present I am all at sea and do not know what to look at, my eyes are ravished in every direction

APHRODITE

Let us do that

PARIS

Then you two go away, and you, Hera, stay here

HERA

Very well, and when you have examined me thoroughly, you must further consider whether the rewards of a vote in my favour are also beautiful in your eyes. If you judge me to be beautiful, Paris, you shall be lord of all Asia

PARIS

My decisions are not to be influenced by rewards but go, I shall do whatever seems best. Come, Athena

ATHENA

I am at your side, and if you judge me beautiful, Paris, you shall never leave the field of battle

## THE WORKS OF LUCIAN

κρατῶν πολεμιστὴν γάρ σε καὶ νικηφόρον  
ὑπεργάσσομαι

ΠΑΡΙΣ

Οὐδέν, ὦ Ἀθηνᾶ, δεῖ μοι πολέμου καὶ μάχης  
εἰρήνη γαρ, ὡς ὀράς, τὰ νῦν ἐπέχει τὴν Φρυγίαν  
τε καὶ Λυδίαν καὶ ἀπολέμητος ἡμῖν ἢ τοῦ πατρὸς  
ἀρχή θάρρει δέ οὐ μειονεκτήσεις γάρ, κὰν μὴ  
ἐπὶ δώροις δικάζωμεν ἀλλ' ἐνδυθὶ ἤδη καὶ  
ἐπίθου τὴν κόρυν ἱκανῶς γὰρ εἶδον τὴν Ἀφρο-  
δίτην παρεῖναι καιρός

ΑΦΡΟΔΙΤΗ

- 13 Αὕτη σοι ἐγὼ πλησίον, καὶ σκόπει καθ' ἐν  
ἀκριβῶς μηδὲν παρατρέχων, ἀλλ' ἐνδιατρίβων  
ἐκάστῳ τῶν μερῶν εἰ δ' ἐθέλεις, ὦ καλέ, καὶ  
τάδε μου ἀκουσον ἐγὼ γὰρ πύλαι ὁρῶσά σε  
νέον ὄντα καὶ καλὸν ὁποῖον οὐκ οἶδα εἰ ~~τινα~~  
ἕτερον ἢ Φρυγία τρέφει, μακαρίζω μὲν τοῦ καλ-  
λους, αἰτιῶμαι δέ τὸ μὴ ἀπολιπόντα τοὺς σκοπέ-  
λους καὶ ταυτασὶ τὰς πέτρας κατ' ἄστν ζῆν,  
ἀλλὰ διαφθείρειν τὸ κάλλος ἐν ἐρημία τί μὲν  
γὰρ ἂν συ ἀπολαύσεις τῶν ὀρῶν, τί δ' ἂν ἀπό-  
ναιντο τοῦ σοῦ κάλλους αἱ βόες, ἔπρεπεν δὲ ἤδη  
σοι καὶ γεγαμηκέναι, μὴ μέντοι ἀγροϊκόν τινα καὶ  
χωρίτιν, οἷαι κατὰ τὴν Ἰδην αἱ γυναῖκες, ἀλλὰ  
τινα ἐκ τῆς Ἑλλάδος, ἢ Ἀργόθεν ἢ ἐκ Κορίνθου  
ἢ Λάκαιναν οἷαπερ ἢ Ἑλένη ἐστίν, νέα τε καὶ  
καλὴ καὶ κατ' οὐδὲν ἐλάττων ἐμοῦ, καὶ τὸ δὴ  
μέγιστον, ἐρωτική ἐκείνη γὰρ εἰ καὶ μόνον θεά-  
σαιτό σε, εὖ οἶδα ἐγὼ ὡς ἅπαντα ἀπολιπούσα  
καὶ παρασχούσα ἑαυτὴν ἔκδοτον\* ἔψεται καὶ  
συνοικήσει πάντως δὲ καὶ σὺ ἀκήκοάς τι περὶ  
αυτῆς

## THE JUDGEMENT OF THE GODDESSES

defeated, but always victorious, for I shall make you a warrior and a conqueror

### PARIS

I have no use, Athena, for war and battle As you see, peace reigns at present over Phrygia and Lydia, and my father's realm is free from wars But have no fear, you shall not be treated unfairly, even if my judgement is not to be influenced by gifts Dress yourself now, and put on your helmet, for I have seen enough It is time for Aphrodite to appear

### AIHRODITE

Here I am close by, examine me thoroughly, part by part, slighting none, but lingering upon each And if you will be so good, my handsome lad, let me tell you this I have long seen that you are young and more handsome than perhaps anyone else whom Phrygia nurtures While I congratulate you upon your beauty, I find fault with you because, instead of abandoning these crags and cliffs and living in town, you are letting your beauty go to waste in the solitude What joy can you get of the mountains? What good can your beauty do the king? Moreover, you ought to have married by this time—not a country girl, however, a peasant, like the women about Ida, but someone from Greece, either from Aigis or Corinth or a Spartan like Helen, who is young and beautiful and not a bit inferior to me, and above all, susceptible to love If she but saw you, I know very well that, abandoning everything and surrendering without conditions, she would follow you and make her home with you No doubt you yourself have heard something of her

# THE WORKS OF LUCIAN

ΠΑΡΙΣ

Ουδέν, ὦ Ἀφροδίτῃ νῦν δὲ ἡδέως ἂν ἀκού-  
σαιμί σου τὰ πάντα διηγουμένης

ΑΦΡΟΔΙΤΗ

- 14 Αὕτῃ θυγάτηρ μὲν ἔστι Λήδας ἐκείνης τῆς  
καλῆς ἐφ' ἣν ὁ Ζεὺς κατέπτη κύκνος γενόμενός

ΠΑΡΙΣ

Ποία δὲ τὴν ὄψιν ἔστί,

ΑΦΡΟΔΙΤΗ

Λευκὴ μὲν, οἷαν εἰκὸς ἐκ κύκνου γεγεννημένην,  
απαλὴ δέ, ὡς ἐν ὧν τραφεῖσα, γυμνὰς τὰ πολλὰ  
καὶ παλαιστικὴ, καὶ οὕτω δὴ τι περισπούδαστος  
ὥστε καὶ πόλεμον ἀμφ' αὐτῇ γενέσθαι, τοῦ  
Θησέως ἄωρον ἐτι ἀρπάσαντος οὐ μὴν ἄλλ'  
ἐπειδηπερ εἰς ἀκμὴν κατέστη, πάντες οἱ ἀριστοί  
τῶν Ἀχαιῶν ἐπὶ τὴν μνηστείαν ἀπήντησαν, προ-  
εκρίθη δὲ Μενέλεως τοῦ Πελοπιδῶν γένους εἰ  
δὴ θέλοις, ἐγὼ σοι καταπράξομαι τὸν γάμον

ΠΑΡΙΣ

Πῶς φῆς, τὸν τῆς γεγαμημένης,

ΑΦΡΟΔΙΤΗ

Νέος εἶ σὺ καὶ ἀγροῖκος, ἐγὼ δὲ οἶδα ὡς χρὴ  
τὰ τοιαῦτα δρᾶν

ΠΑΡΙΣ

Πῶς, ἐθέλω γὰρ καὶ αὐτὸς εἰδέναι

ΑΦΡΟΔΙΤΗ

- 15 Σὺ μὲν ἀποδημήσεις ὡς ἐπὶ θεᾶν τῆς Ἑλλάδος,  
κάπειδαν ἀφίκη εἰς τὴν Λακεδαίμονα, ὄψεται σε  
ἡ Ἑλένη τούντεῦθεν δὲ ἐμὸν ἂν εἶη τὸ ἔργον,  
ὅπως ἐρασθήσεται σου καὶ ἀκολουθήσει



## THE JUDGEMENT OF THE GODDESSES

PARIS

Nothing, Aphrodite, but I should be glad to hear you tell all about her now

APHRODITE

In the first place, she is the daughter of that lovely Leda to whom Zeus flew down in the form of a swan

PARIS

What is her appearance ?

APHRODITE

She is white, as is natural in the daughter of a swan, and delicate, since she was nurtured in an egg-shell, much given to exercise and athletics, and so very much sought for that a war actually broke out over her because Theseus carried her off while she was still a young girl. Moreover, when she came to maturity, all the noblest of the Achaeans assembled to woo her, and Menelaus, of the line of Pelops, was given the preference. If you like, I will arrange the marriage for you

PARIS

What do you mean ? With a married woman ?

APHRODITE

You are young and countrified, but I know how such things are to be managed

PARIS

How ? I too want to know

APHRODITE

You will go abroad on the pretext of seeing Greece, and when you come to Sparta, Helen will see you. From that time on it will be my look-out that she falls in love with you and follows you

# THE WORKS OF LUCIAN

ΠΑΡΙΣ

Τούτο αὐτὸ καὶ ἄπιστον εἶναί μοι δοκεῖ, τὸ ἀπολιποῦσαν τὸν ἄνδρα ἐθελῆσαι βαρβάρῳ καὶ ξένῳ συνεκπλεῦσαι

ΑΦΡΟΔΙΤΗ

Θάρρει τούτου γε ἔνεκα παῖδε γάρ μοι ἐστὸν δύο καλῶ, Ἴμερος καὶ Ἔρως, τούτῳ σοι παραδώσω ηγεμόνε τῆς ὁδοῦ γενησομένῳ καὶ ὁ μὲν Ἔρως ὅλος παρελθὼν εἰς αὐτὴν ἀναγκάσει τὴν γυναῖκα ἐρᾶν, ὁ δὲ Ἴμερος αὐτῷ σοι περιχυθεὶς τοῦθ' ὅπερ ἐστίν, ἡμερτόν τε θήσει καὶ ἐρασμιον καὶ αὐτὴ δὲ συμπαροῦσα δεήσομαι καὶ τῶν Χαριτων ἀκολουθεῖν καὶ οὕτως ἅπαντες αὐτὴν ἀναπείσομεν

ΠΑΡΙΣ

Ὅπως μὲν ταῦτα χωρήσει, ἄδηλον, ὦ Ἀφροδίτη πλὴν ἐρῶ γε ἤδη τῆς Ἑλενης καὶ οὐκ οἶδ' ὅπως καὶ ὁρᾶν αὐτὴν οἶμαι καὶ πλέω εὐθὺς τῆς Ἑλλάδος καὶ τῇ Σπαρτῇ ἐπιδημῶ καὶ ἐπ' ἀναιμιέων τὴν γυναῖκα—καὶ ἀχθομαι ὅτι μὴ ταῦτα ἤδη πάντα ποιῶ

ΑΦΡΟΔΙΤΗ

- 16 Μὴ πρότερον ἐρασθῆς, ὦ Πάρι, πρὶν ἐμὲ τὴν προμνήστριαν καὶ νυμφαγωγὸν ἀμείψασθαι τῇ κρίσει πρέποι γὰρ ἂν καὶ μὲν νικηφόρον ὑμῖν συμπареῖναι καὶ ἐορτάζειν ἅμα καὶ τοὺς γάμους καὶ τὰ ἐπινίκια πάντα γὰρ ἔνεστί σοι—τὸν ἔρωτα, το κάλλος, τὸν γάμον—τουτοῦ τοῦ μήλου πρὶ ἀσθαι

ΠΑΡΙΣ

Δέδοικα μὴ μου ἀμελήσης μετὰ τὴν κρίσιν

## THE JUDGEMENT OF THE GODDESSES

PARIS

That is just the thing that seems downright incredible to me, that she should be willing to abandon her husband and sail away with a foreigner and a stranger

APHRODITE

Be easy on that score, I have two beautiful pages, Desire and Love these I shall give you to be your guides on the journey Love will enter wholly into her heart and compel the woman to love you, while Desire will encompass you and make you what he is himself, desirable and charming I myself shall be there too, and I shall ask the Graces to go with me, and in this way, by united effort, we shall prevail upon her

PARIS

How this affair will turn out is uncertain, Aphrodite, but, anyhow, I am in love with Helen already, somehow or other I think I see her, I am sailing direct to Greece, visiting Sparta, coming back again with the woman—and it niks me not to be doing all this now!

APHRODITE

Do not fall in love, Paris, until you have requested me, your match-maker and maid of honour, with the decision It would be only fitting that when I am there with you, I too should be triumphant, and that we should celebrate at the same time your marriage and my victory It is in your power to buy everything—her love, her beauty, and her hand—at the price of this apple

PARIS

I am afraid you may dismiss me from your mind after the decision

## THE WORKS OF LUCIAN

ΑΦΡΟΔΙΤΗ

Βούλει οὖν ἐπομόσομαι,

ΠΑΡΙΣ

Μηδαμῶς, ἀλλ' ὑπόσχου πάλιν

ΑΦΡΟΔΙΤΗ

Ἵπισχνοῦμαι δὴ σοι τὴν Ἑλένην παραδωσειν  
γυναῖκα, καὶ ἀκολουθήσειν γέ σοι αὐτὴν καὶ  
ἀφίξεσθαι παρ' ὑμᾶς εἰς τὴν Ἰλίον καὶ αὐτὴ  
παρέσομαι καὶ συμπράξω τὰ πάντα

ΠΑΡΙΣ

Καὶ τὸν Ἑρωτα καὶ τὸν Ἰμερον καὶ τὰς Χά-  
ριτας ἄξεις,

ΑΦΡΟΔΙΤΗ

Θάρρει, καὶ τὸν Πόθον καὶ τὸν Ὑμέναιον ἔτι  
πρὸς τούτοις παραλήψομαι

ΠΑΡΙΣ

Οὐκοῦν ἐπὶ τούτοις δίδωμι τὸ μῆλον ἐπὶ τού-  
τοις λάμβανε

# THE JUDGEMENT OF THE GODDESSES

APHRODITE

Do you want me to take an oath ?

PARIS

Not at all , but promise once again

APHRODITE

I do promise that I will give you Helen to wife, and that she shall follow you and come to your people in Troy , and I myself will be there and help in arranging it all

PARIS

And shall you bring Love and Desire and the Graces ?

APHRODITE

Have no fear , I shall take with me Longing and Wedlock as well

PARIS

Then on these conditions I award you the apple take it on these conditions



## ON SALARIED POSTS IN GREAT HOUSES

A Hogarthian sketch of the life led by educated Greeks who attached themselves to the households of great Roman lords—and ladies. Lucian feigns to be advising a young friend whom he dubs Timocles (Master Ambitious) against such a career—a most effective stratagem, since by giving him a pretext for his criticism it relieves him from all semblance of personal animus and even enables him to appear sympathetic toward the valets while he dusts their jackets.

In after years, when Lucian went into the Roman civil service in Egypt, this essay rose up to haunt him, and he had to write his *Apology* in order to lay its ghost.

## ΠΕΡΙ ΤΩΝ ΕΠΙ ΜΙΣΘΩΙ ΣΥΝΟΝΤΩΝ

1 Καὶ τί σοι πρῶτον, ὦ φιλότης, ἢ τί ὕστατον, φασί, καταλέξω τούτων ἃ πάσχειν ἢ ποιεῖν ἀνάγκη τοὺς ἐπὶ μισθῷ συνόντας καὶ ταῖς τῶν εὐδαιμόνων τούτων φιλίαις ἐξεταζομένους—εἰ χρή φιλίαν τὴν τοιαύτην αὐτῶν δουλειαν ἐπονομάζειν, οἶδα γὰρ πολλὰ καὶ σχεδὸν τὰ πλείστα τῶν συμβαινόντων αὐτοῖς, οὐκ αὐτὸς μὰ Δία τοῦ τοιούτου πειραθείς, οὐ γὰρ ἐν ἀνάγκῃ μοι ἢ πείρα ἐγεγένητο, μηδέ, ὦ θεοί, γένοιτο ἀλλὰ πολλοὶ τῶν εἰς τὸν βίον τοῦτον ἐμπεπτωκότων ἐξηγόρευον πρὸς με, οἳ μὲν ἔτι ἐν τῷ κακῷ ὄντες, ἀποδυνάμενοι ὅποσα καὶ ὅποια ἐπασχον, οἳ δὲ ὥσπερ ἐκ δεσμωτηρίου τινὸς ἀποδράντες οὐκ ἀηδῶς μνημονεύοντες ὧν ἐπεπόνθεσαν ἀλλὰ γὰρ εὐφραίνοντο ἀναλογιζόμενοι οἷων ἀπηλλάγησαν

Ἀξιοπιστότεροι δὲ ἦσαν οὗτοι διὰ πάσης, ὥς εἰπεῖν, τῆς τέλετῆς διεξεληλυθότες καὶ πάντα ἐξ ἀρχῆς εἰς τέλος ἐποπτεύσαντες οὐ παρέργως οὖν οὐδὲ ἀμελῶς ἐπήκουον αὐτῶν καθάπερ ναυαγίαν τινὰ καὶ σωτηρίαν αὐτῶν παράλογον διηγουμένων, οἷοί εἰσιν οἳ πρὸς τοῖς ἱεραῖς ἐξυρημένοι τὰς κεφαλὰς συνάμα πολλοὶ τὰς τρικυμίας καὶ ζάλας καὶ ἀκρωτήρια καὶ ἐκβολὰς καὶ ἰστοῦ κλά-



## ON SALARIED POSTS IN GREAT HOUSES

“WHERE shall I make a beginning,’ my friend, “and where make an end of relating <sup>1</sup> all that must be done and suffered by those who take salaried posts and are put on trial in the friendship of our wealthy men—if the name of friendship may be applied to that sort of slavery on their part.” I am familiar with much, I may say most, of their experiences, not because I myself have ever tried anything of that kind, for it never became a necessity for me to try it, and, ye gods! I pray it never may, but many of those who have blundered into this existence have talked to me freely, some, who were still in their misery, bewailing the many bitter sufferings which they were then undergoing, and others, who had broken jail, as it were, recalling not without pleasure those they had undergone, in fact they joyed in recounting what they had escaped from.

These latter were the more trustworthy because they had gone through all the degrees of the ritual, so to speak, and had been initiated into everything from beginning to end. So it was not without interest and attention that I listened to them while they spun yarns about their shipwreck and unlooked-for deliverance, just like the men with shaven heads who gather in crowds at the temples and tell of third waves, tempests, headlands, strandings, masts carried

<sup>1</sup> Cf. *Odyssey* 9, 14

σεις καὶ πηδαλίων ἀποκαυλίσεις διεξιόντες, ἐπὶ πᾶσι δὲ τοὺς Διοσκούρους ἐπιφαινομένους,—οἰκέιοι γὰρ τῆς τοιαύτης τραγωδίας οὗτοί γε—ἢ τιν' ἄλλον ἐκ μηχανῆς θεοῦ ἐπὶ τῷ καρχησίῳ καθεζόμενον ἢ πρὸς τοῖς πηδαλίοις ἐστῶτα καὶ πρὸς τινα ἥονα μαλακὴν ἀπευθύνοντα τὴν ναῦν, οἳ προσενεχθεῖσα ἔμελλεν αὐτῇ μὲν ἡρέμα καὶ κατὰ σχολὴν διαλυθήσεσθαι, αὐτοὶ δὲ ἀσφαλῶς ἀποβησεσθαι χάριτι καὶ εὐμενεῖα τοῦ θεοῦ

Ἐκεῖνοι μὲν οὖν τὰ πολλὰ ταῦτα πρὸς τὴν χρεῖαν τὴν παραυτίκα ἐπιτραγωδοῦσιν ὥς παρὰ πλειόνων λαμβάνοιεν, οὐ δυστυχεῖς μόνον ἀλλὰ καὶ θεοφιλεῖς τινες εἶναι δοκοῦντες οἳ δὲ τοὺς ἐν ταῖς οἰκίαις χειμῶνας καὶ τὰς τρικυμίας καὶ νῆ Δία πεντακυμίας τε καὶ δεκακυμίας, εἰ οἶόν τε εἰπεῖν, διηγούμενοι, καὶ ὥς τὸ πρῶτον εἰσέπλευσαν, γαληνοῦ ὑποφαινομένου τοῦ πελάγους, καὶ ὅσα πράγματα παρὰ τὸν πλοῦν ὅλον ὑπέμειναν ἢ διψῶντες ἢ ναυτιῶντες ἢ ὑπεραντλούμενοι τῇ ἄλμῃ, καὶ τέλος ὥς πρὸς τέτραν τινὰ ὕφαλον ἢ σκόπελον ἀπόκρημνον περιρρήξαντες τὸ δύστηνον σκαφίδιον ἀθλίοι κακῶς ἐξενήξαντο γυμνοὶ καὶ πάντων ἐνδεεῖς τῶν ἀναγκαιῶν—ἐν δὲ τούτοις καὶ τῇ τούτων διηγῆσει ἐδόκουν μοι τὰ πολλὰ οὗτοι ὑπ' αἰσχύνης ἐπικρύπτεσθαι, καὶ ἐκόντες εἶναι ἐπιλανθάνεσθαι αὐτῶν

Ἄλλ' ἐγὼ γε κάκεῖνα καὶ εἰ τιν'<sup>1</sup> ἄλλα ἐκ τοῦ λόγου συντιθεῖς εὐρίσκω προσόντα ταῖς τοιαύταις συνουσίαις, οὐκ οκνήσω σοι παντα, ὦ καλὲ Τιμόκλεις, διεξελθεῖν δοκῶ γάρ μοι ἐκ πολλοῦ ἤδη κατανενοηκέναι σε τούτῳ τῷ βίῳ ἐπιβουλεύοντα,

<sup>1</sup> εἴ τι Halim ἔστιν γ, τινα N

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away, rudders broken, and to cap it all, how the Twin Brethren appeared (they are peculiar to this sort of rhodomontade), or how some other *deus ex machina* sat on the masthead or stood at the helm and steered the ship to a soft beach where she might break up gradually and slowly and they themselves get ashore safely by the grace and favour of the god.

Those men, to be sure, invent the greater part of their tragical histories to meet their temporary need, in order that they may receive alms from a greater number of people by seeming not only unfortunate but dear to the gods, but when the others told of household tempests and third waves—yes, by Zeus, fifth and tenth waves, if one may say so—and how they first sailed in, with the sea apparently calm, and how many troubles they endured through the whole voyage by reason of thirst or sea-sickness or inundations of brine, and finally how they stove their unlucky lugger on a submerged ledge or a sheer pinnacle and swam ashore, poor fellows, in a wretched plight, naked and in want of every necessity—in these adventures and then account of them it seemed to me that they concealed the greater part out of shame, and voluntarily forgot it.

For my part I shall not hesitate to tell you everything, my dear Timocles, not only their stories but whatever else I find by logical inference to be characteristic of such household positions, for I think I detected long ago that you are entertaining designs

3 καὶ πρῶτόν γε οπηνίκα περὶ τῶν τοιούτων ὁ λόγος ἐνέπεσεν, εἶτα ἐπήνεσέ τις τῶν παρόντων τὴν τοιαύτην μισθοφοράν, τρισευδαίμονας εἶναι λέγων οἷς μετὰ τοῦ φίλους ἔχειν τοὺς ἀρίστους Ῥωμαίων καὶ δειπνεῖν δεῖπνα πολυ-ελλή καὶ ἀσύμβολα καὶ οἰκεῖν ἐν καλῷ καὶ ἀποδημεῖν μετὰ πάσης ῥαστώνης καὶ ἡδονῆς ἐπὶ λευκοῦ ζεύγους, εἰ τύχοι, ἐξυπτιάζοντας, προσέτι καὶ μισθὸν τῆς φιλίας καὶ ὧν εὖ πασχουσιν τούτων λαμβάνειν οὐκ ολίγον ἐστίν· ἀτεχνῶς γὰρ ἄσπορα καὶ ἀνήροτα τοῖς τοιούτοις τὰ παντα φύεσθαι ὁπότε οὖν ταῦτα καὶ τὰ τοιαῦτα ἤκουες, ἑώρων ὅπως ἐκεχήμεναι πρὸς αὐτὰ καὶ πάνυ σφόδρα πρὸς τὸ δέλεαρ ἀναπεπταμένον παρεῖχες τὸ στόμα

Ὡς οὖν τό γε ἡμέτερον εἰσαυθὶς ποτε ἀναίτιον ἦ μὴδὲ ἔχης<sup>1</sup> λέγειν ὥς ὁρῶντές σε τηλικούτο μετὰ τῆς καρίδος ἄγκιστρον καταπίνοντα οὐκ ἐπελάβόμεθα οὐδὲ πρὶν ἐμπεσεῖν τῷ λαιμῷ περιεσπασαμεν οὐδὲ προεδηλωσαμεν, ἀλλὰ περιμείναντες ἐξ ἐλκομένου<sup>2</sup> καὶ ἐμπεπηγότος ἤδη συρόμενον καὶ πρὸς ἀναγκὴν ἀγόμενον ὁρᾶν, ὅτ' οὐδὲν ὄφελος ἐστῶτες ἐπεδακρύομεν ὅπως μὴ ταῦτα λέγῃς ποτέ, πάνυ εὐλόγα, ἣν λέγεται, καὶ ἀφυκτα ἡμῖν, ὥς οὐκ ἀδικοῦμεν μὴ προμηνύσαντες, ἄκουσον ἐξ ἀρχῆς πάντων, καὶ τὸ δίκτυόν τε αὐτὸ καὶ τῶν κύρτων τὸ ἀδιέξοδον ἔκτοσθεν ἐπὶ σχολῆς, ἄλλα

<sup>1</sup> ἔχης Fritzsche ἔχοις MSS

<sup>2</sup> ἐξ ἐλκομένου A M H ἐξελκομένου MSS

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upon that life. I detected it first one time when our conversation turned to that theme, and then someone of the company praised this kind of wage-earning, saying that men were three happy when, besides having the noblest of the Romans for their friends, eating expensive dinners without paying any scot, living in a handsome establishment, and travelling in all comfort and luxury, behind a span of white horses, perhaps, with their noses in the air,<sup>1</sup> they could also get no inconsiderable amount of pay for the friendship which they enjoyed and the kindly treatment which they received, really everything grew without sowing and ploughing for such as they. When you heard all that and more of the same nature, I saw how you gaped at it and held your mouth very wide open for the bait.

In order, then, that as far as I am concerned I may be free from blame in future and you may not be able to say that when I saw you swallowing up that great hook along with the bait I did not hold you back or pull it away before it got into your throat or give you forewarning, but waited until I saw you dragged along by it and forcibly haled away when at last it was pulled and had set itself firmly, and then, when it was no use, stood and wept—in order that you may not say this, which would be a very sound plea if you should say it, and impossible for me to controvert on the ground that I had done no wrong by not warning you in advance—listen to everything at the outset, examine the net itself and the impermeability of the pounds beforehand, from the outside at

<sup>1</sup> That this is the meaning of ἐνπριζόντες, and not ‘lolling at ease,’ is clear from *Book Collector* 21 and *Downward Journey* 16.

μὴ ἐνδοθεν ἐκ τοῦ μυχοῦ προεπισκόπησον, καὶ τοῦ ἀγκίστρου δὲ το ἀγκύλον καὶ τὴν εἰς τὸ ἐμπαλιν τοῦ ἀκόλοπος ἀναστροφὴν καὶ τῆς τριαινης τὰς ἀκμὰς εἰς τὰς χεῖρας λαβὼν καὶ πρὸς τὴν γναθὸν πεφύσημένην ἀποπειρωμένος, ἣν μὴ πάνυ ὀξέα μηδὲ ἄφυκτα μηδὲ ἀνιάρᾳ ἐν τοῖς τραύμασι φαίνεται βιαίως σπῶντα καὶ ἀμάχως ἀντιλαμβάνονμενα, ἡμᾶς μὲν ἐν τοῖς δειλοῖς καὶ διὰ τοῦτο πεινώσιν ἀναγραφῆ, σεαυτὸν δὲ παρακαλέσας θαρρεῖν ἐπιχείρει τῇ ἀγρᾳ, εἰ θέλεις, καθάπερ ὁ λάρος ὅλον περιχανὼν τὸ δέλεαρ

† Ρηθήσεται ἔξ ο τῆς λογος τὸ μὲν ὅλον ἴσως διὰ σέ, πλὴν ἄλλ' οὐ γὰρ περὶ τῶν φιλοσοφούντων ὑμῶν μόνον, οὔτε οὔτοι σπουδαιοτέραν τὴν προαιρεσιν προοιλοντο ἐν τῷ βίῳ, ἀλλὰ καὶ περὶ γραμματιστῶν καὶ ρητορῶν καὶ μουσικῶν καὶ ὅλων τῶν ἐπὶ παιδείαις συνεῖναι καὶ μισθοφορεῖν ἀξιουμένων κοινῶν δὲ ὡς ἐπίπαν ὄντων καὶ ὁμοίων τῶν συμβαινόντων ἀπασιν, δηλον ὡς οὐκ ἐξαιρετα μὲν, αἰσχιω δὲ τὰ αὐτὰ ὄντα γίνεται τοῖς φιλοσοφοῦσιν, εἰ τῶν ὁμοίων τοῖς ἄλλοις ἀξιόιντο καὶ μηδὲν αὐτοὺς σεμνοτερον οἱ μισθοδοται ἀγοιεν ὅτι δ' ἂν οἶν ὁ λόγος αὐτὸς ἐπὶ ὧν ἐξευρίσκη, τούτου τὴν αἰτίαν μαλιστα μὲν οἱ ποιοῦντες αὐτοί, ἔπειτα δὲ οἱ ὑπομενοντες αὐτὰ δικαιοὶ ἔχειν ἐγὼ δὲ ἀναίτιος, εἰ μὴ ἀληθείας καὶ παρρησίας ἐπιτίμιόν τί ἐστιν

Ἰοὺς μεντοὶ τοῦ ἄλλου πλήθους, οἷον γυμναστάς τινας ἢ κόλακας, ἰδιώτας καὶ μικροὺς τὰς γνώμας καὶ ταπεινοὺς αὐτόθεν ἀνθρώπους, οὔτε ἀποτρέπειν ἄξιον τῶν τοιούτων συνουσιῶν, οὔδὲ γὰρ ἂν πεισθεῖεν, οὔτε μὴν αἰτιᾶσθαι καλῶς ἔχει μὴ ἀπολειπομένου, τῶν μισθοδοτῶν εἰ καὶ πάνυ

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your leisure, not from the inside after you are in the flye, take in your hands the bend of the hook and the burb of its point, and the tines of the harpoon, puff out your cheek and try them on it, and if they do not prove very keen and unescapable and painful in one's wounds, pulling hard and gripping irresistibly, then write me down a coward who goes hungry for that reason, and, exhorting yourself to be bold, attack your prey if you will, swallowing the bait whole like a gull'

The whole story will be told for your sake, no doubt, in the main, but it will concern not only students of philosophy like yourself, and those who have chosen one of the more strenuous vocations in life, but also grammarians, rhetoricians, musicians, and in a word all who think fit to enter families and serve for hire as educators. Since the experiences of all are for the most part common and similar, it is clear that the treatment accorded the philosophers, so far from being preferential, is more contumelious for being the same, if it is thought that what is good enough for the others is good enough for them, and they are not handled with any greater respect by their paymasters. Moreover, the blame for whatever the discussion itself brings out in its advance ought to be given primarily to the men themselves who do such things and secondarily to those who put up with them. I am not to blame, unless there is something censurable in truth and frankness.

As to those who make up the rest of the mob, such as athletic instructors and parasites, ignorant, petty-minded, naturally abject fellows, it is not worth while to try to turn them away from such household positions, for they would not heed, nor indeed is it proper to blame them for not leaving their paymasters,

πολλὰ ὑβρίζουσιν ὑπ' αὐτῶν, ἐπιτήδευοι γὰρ καὶ οὐκ ἀνάξιοι τῆς τοιαύτης διατριβῆς ἄλλως τε οὐδὲ σχοίεν ἂν τι ἄλλο πρὸς ὃ τι χρὴ ἀποκλίναντας αὐτοὺς παρέχειν αὐτοὺς ἐνεργούς,<sup>1</sup> ἀλλ' ἦν τις αὐτῶν ἀφέλη τοῦτο, ἄτεχνοι αὐτίκα καὶ ἄργοι καὶ περιττοὶ εἰσιν οὐδὲν οὖν οὐτ' αὐτοὶ δεινὸν πάσχοιεν ἂν οὐτ' ἐκεῖνοι ὑβρίζοιτο δοκοίεν εἰς τὴν ἀμίδα, φασίν, εἰς οὐροῦντες ἐπὶ γάρ τοι τὴν ὑβριν ταύτην ἐξ ἀρχῆς παρέρχονται εἰς τὰς οἰκίας, καὶ ἡ τέχνη φέρειν καὶ ἀνέχεσθαι τὰ γιγνόμενα περὶ δὲ ὧν προείπον τῶν τε παιδευμένων ἀξιοὶ ἀγανακτεῖν καὶ πειρᾶσθαι ὥς ἐνι μαλίστα μετάγειν αὐτοῖς καὶ πρὸς ἐλευθερίαν ἀφαιρεῖσθαι

5 Δοκῶ δέ μοι καλῶς ἂν ποιῆσαι, εἰ τὰς αἰτίας ἀφ' ὧν ἐπὶ τον τοιοῦτον βίον ἀφινοῦνται τινες προεξετάσας δείξαιμι οὐ τάνν βιαίους οὐδ' ἀναγκαιας οὕτω γὰρ ἂν αὐτοῖς ἡ ἀπολογία προαναίροίτο καὶ ἡ πρώτη ὑποθεσις τῆς ἐθελουλείας οἱ μὲν δη πολλοὶ τὴν πενίαν καὶ τὴν τῶν ἀναγκαίων χρεῖαν προθέμενοι ἱκανὸν τοῦτο προκαλυμμα οἴονται προβεβλήσθαι τῆς πρὸς τὸν βίον τοῦτον αὐτομολίας, καὶ ἀποχρῆν αὐτοῖς νομίζουσιν εἰ λέγοιεν ὥς συγγνώμης ἀξίον ποιοῦσιν τὸ χαλεπώτατον τῶν ἐν τῷ βίῳ, τὴν πενίαν, διαφυγεῖν ζητοῦντες εἴτα ὁ Θεόγνις πρόχειρος καὶ πολὺ τό,

πᾶς γὰρ ἀνὴρ πενίῃ δεδμημένος

<sup>1</sup> ἄλλως τε οὐδὲ σχοίεν ἂν πρὸς ὃ τι ἄλλο ἀποκλίναντες παρεχοίεν αὐτοὺς ἐνεργούς Hartman



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however much they may be insulted by them, for they are adapted to this kind of occupation and not too good for it. Besides, they would not have anything else to which they might turn in order to keep themselves busy, but if they should be deprived of this, they would be without a trade at once and out of work and superfluous. So they themselves cannot suffer any wrong nor then employers be thought insulting for using a pot, as the saying goes, for a pot's use. They enter households in the first instance to encounter this insolence, and it is then trade to bear and tolerate it. But in the case of the educated men whom I mentioned before, it is worth while to be indignant and to put forth every effort to bring them back and redeem them to freedom.

It seems to me that I should do well to examine in advance the motives for which some men go into this sort of life and show that they are not at all urgent or necessary. In that way then defence and the primary object of their voluntary slavery would be done away with in advance. Most of them plead their poverty and their lack of necessities, and think that in this way they have set up an adequate screen for their desertion to this life. They consider that it quite suffices them if they say that they act pudorably in seeking to escape poverty, the bitterest thing in life. Then Theognis comes to hand, and time and again we hear

‘All men held in subjection to Poverty,’<sup>1</sup>

<sup>1</sup> Theognis 173 ff

Ἄνδρ' αγαθὸν πενιὴ πάνταν δαμνησι μαλιστα,  
καὶ γήρως πολιοῦ, Κυριε, καὶ ηπιάλου,  
ἦν δὴ χρη φεύγοντα καὶ ἐς βαθυκητεα πόντον  
ῥιπτεῖν καὶ πετρεων, Κυρνε, κατ' ηλιβάταν  
καὶ γὰρ ἀνὴρ πενίῃ δεδμημένος οὔτε τι εἰπείν  
οὐθ' ἐρξαι δυναταί, γλώσσα δὲ οἱ δέδεταί

καὶ ὅσα ἀλλὰ δείματα ὑπὲρ τῆς πενίας οἱ ἀγεννε-  
στατοὶ τῶν ποιητῶν ἐξευηνόχασιν

Ἐγὼ δ' εἰ μὲν ἐώρων αὐτοὺς φυγὴν τινα ὡς  
αληθῶς τῆς πείας εὐρισκομένους ἐκ τῶν τοιούτων  
συνουσιῶν οὐκ ἂν ὑπὲρ τῆς ἄγαν ἐλευθερίας  
εμικρολοιοῦμεν πρὸς αὐτοὺς ἔπει δὲ—ὡς ο καλὸς  
που ῥήτωρ ἔφη—τοῖς τῶν νοσοῦντων σιτίοις ἐοι-  
κότα λαμβάνουσι, τίς ἐτι μηχανὴ μὴ οὐχὶ καὶ  
πρὸς τοῦτο κακῶς βεβουλευσθαι δοκεῖν αὐτοὺς  
αἰεὶ μενούσης αὐτοῖς ὁμοίας τῆς υποθέσεως τοῦ  
βίου, πενία γὰρ εἰσαεὶ καὶ το λαμβάνειν ἀναγ-  
καῖον καὶ ἀπόθετον οὐδεν οὐδε περιττον εἰς φυλα-  
κὴν, ἀλλὰ τὸ δοθῆν, καὶ δοθῇ, καὶ ἀθρόως ληφθῇ,  
πᾶν ἀκριβῶς καὶ τῆς χρείας ἐνδεῶς καταναλί-  
σκεται καλῶς δὲ εἶχε μὴ τοιαύτας τινὰς ἀφορμὰς  
ἐπινοεῖν αὐτὴν πενίαν τηροῦσι παραβοηθοῦσαι  
μόνον αὐτῇ, ἀλλ' αὖ τέλεον ἐξαιρήσουσιν, καὶ  
ὑπὲρ γε τοῦ τοιούτου καὶ εἰς βαθυκῆτα πόντον  
ἰσως ριπτεῖν, εἰ δεῖ, ὦ Θεογενί, καὶ πετρέων, ὡς  
φῆς, κατ' ἡλιβατων εἰ δέ τις αἰεὶ πένης καὶ  
ἐνδεῆς καὶ υπομισθος ὢν οἶεται πενίαν αὐτῷ τούτῳ  
διαπεφευγῆναι, οὐκ οἶδα πῶς ο τοιοῦτος οὐκ ἂν  
δοξείεν ἑαυτὸν ἐξαπατᾶν

- 6 Ἄλλοι δὲ πενίαν μὲν αὐτὴν οὐκ ἂν φοβηθῆναι  
οὐδὲ καταπλαγῆναί φασιν, εἰ ἐδύναντο τοῖς ἄλλοις  
ομοίως πονουντες ἐκπορίζειν τὰ ἄλφιστα, νῦν δέ,  
πεπονηκένοι γὰρ αὐτοῖς τὰ σώματα ἢ ὑπὸ γήρω-  
ς ἢ ὑπὸ νόσων, ἐπὶ τήνδε ῥάστην οὔσαν τὴν μισθο-  
φορὰν ἀπηντηκένοι φέρ' οὖν ἴδωμεν εἰ ἀληθῆ  
λέγουσιν καὶ ἐκ τοῦ ῥάστου, μὴ πολλὰ μὲν πλείω  
τῶν ἄλλων πονουῖσι, περιγίγνεται αὐτοῖς τὰ διδό-  
μενα εὐχῇ γὰρ ἂν εἰκότα εἴη ταυτά γε, μὴ

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and all the other alarming statements about poverty that the most spiritless of the poets have put forth

If I saw that they truly found any refuge from poverty in such household positions, I should not quibble with them in behalf of excessive liberty, but when they receive what resembles "the diet of invalids" as our splendid orator once said<sup>1</sup> how can one avoid thinking that even in this particular they are ill advised, inasmuch as their condition in life always remains the same? They are always poor, they must continue to receive, there is nothing put by, no surplus to save on the contrary, what is given, even if it is given even if payment is received in full, is all spent to the last copper and without satisfying their need. It would have been better not to excogitate any such measures, which keep poverty going by simply giving first aid against it, but such as will do away with it altogether—yes, and to that end perhaps even to plunge into the deep-bosomed sea if one must, Theognis, and down precipitous cliffs, as you say. But if a man who is always poor and needy and on an allowance thinks that thereby he has escaped poverty, I do not know how one can avoid thinking that such a man deludes himself.

Others say that poverty in itself would not frighten or cow them if they could get their daily bread by working like the rest, but as things are, since their bodies have been debilitated by old age or by illnesses, they have resorted to this form of wage-earning, which is the easiest. Come, then, let us see if what they say is true and they secure their gifts easily, without working much, or any more than the rest. It would indeed be a godsend to get money readily

<sup>1</sup> Demosthenes 3, 33

πονήσαντα μηδὲ καμόντα έτοιμον άργύριον λαβεῖν τὸ δ' έστὶ καὶ ῥηθῆναι κατ' άξίαν άδύνατον τοσαύτα πονοῦσιν καὶ κάμνουσιν έν ταῖς συνουσίαις, ώστε πλείονος ένταῦθα καὶ έπὶ τοῦτο μάλιστα τῆς ύγιείας δεῖσθαι, μυρίων όντων όσημέραι τῶν έπιτριβόντων τὸ σῶμα καὶ πρὸς έσχάτηι άπόγνωσιν καταπονούντων λέξομεν δέ αὐτὰ έν τῷ προσήκοντι καιρῷ, έπειδάν καὶ τὰς άλλας αὐτῶν δυσχερείας διεξιῳμεν το δέ νῦν εἶναι ικανόν ἦν ύποδεῖξαι ως οὐδ' οἱ διὰ ταύτην λέγοντες αὐτοὺς άποδίδοσθαι τὴν πρῶφασιν άληθεύοιεν αὖ

7 Λοιπον δὴ καὶ άληθεστα-ον μέν, ἡμιστά δέ πρὸς αὐτῶν λεγόμενοι, ἡδονῆς ένεκα καὶ τῶν πολλῶν καὶ άθρόων έλπίδων εἰσπηδῶν αὐτοὺς εἰς τὰς οἰκίας, καταπλαγέντας μὲν τὸ πλήθος τοῦ χρυσοῦ καὶ τοῦ άργυρου, εὐδαιμονήσαντας δέ έπὶ τοῖς δειπνοῖς καὶ τῇ αλλη τρυφῇ, ελπίσαντας δέ όσον αὐτίκα χανδόν οὐδενοθ έπιστομίζοντος πίεσθαι τοῦ χρυσιου ταῦτα υτάγει αὐτοὺς καὶ δουλους αντι έλευθερων τίρῃσιν—ουχ ἡ τῶν αναγκαίων χρεία, ἦν εφασκον, αλλ' ἡ τῶν ουκ αναγκαίων επιθυμία καὶ ο τῶν πολλῶν καὶ πολυτελῶν εκείνων ζῆλος τοιγαροῦν ὥσπερ δυσέρωτας αὐτοὺς καὶ κακοδαίμονας εραστὰς έντεχνοῖ τινες καὶ τριβωνες έρώμενοι παραλαβόντες ύπεροπτικῶς περιέπουσιν, όπως αὖ έρασθήσονται αὐτῶν θεραπεύοντες, άπολαῦσαι δέ τῶν παιδικῶν άλλ' οὐδὲ μέχρι φιλήματος άκρου μεταδιδόντες ἴσασι γάρ έν τῷ τυχεῖν τὴν διαλυσιν τοῦ έρωτος γενησομενην ταύτην οὖν άποκλείουσιν καὶ ζηλοτύπως φυλάττουσιν τὰ δέ άλλα επ' έλπίδος αὖ τὸν έραστήν έχουσιν δεδίασι γάρ μὴ αὐτὸν ἡ από-

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without toiling and moiling. As a matter of fact, the thing cannot even be put into adequate words. They toil and moil so much in their household positions that they need better health there and need health more than anything else for that occupation, since there are a thousand things every day that fret the body and wear it down to the lowest depths of despair. We shall speak of these at the proper time, when we recount their other hardships. For the present it is enough to indicate that those who allege this reason for selling themselves are not telling the truth either.

One motive remains, which is exceedingly genuine but not mentioned at all by them, namely, that they plunge into these households for the sake of pleasure and on account of their many extravagant expectations, dazzled by the wealth of gold and silver, enraptured over the dinners and the other forms of indulgence, and assured that they will immediately drink gold in copious draughts, and that nobody will stop their mouths. That is what seduces them and makes them slaves instead of freemen—not lack of necessities, as they alleged, but desire for unnecessary and envy of that abundance and luxury. Therefore, like unsuccessful and unhappy lovers, they fall into the hands of shrewd, experienced minions who treat them superciliously, taking good care that they shall always love them, but not permitting them to enjoy the objects of their affection even to the extent of a meagre kiss, for they know that success will involve the dissolution of love. So they hold that under lock and key and guard it jealously, but otherwise they keep their lovers always hopeful, since they fear that despair may wean him

γνωσις απαγάγη τῆς ἄγαν ἐπιθυμίας καὶ ἀνέ-  
 ραστος αὐτοῖς γένηται προσμεδιῶσιν οὖν καὶ  
 υπισχνοῦνται καὶ ἀεὶ εὐ<sup>1</sup> ποιήσουσι καὶ χαριού-  
 νται καὶ ἐπιμελήσονται πολυτελῶς εἴτ' ἔλαθον  
 ἄμφω γηράσαντες, ἕξωροι γενόμενοι καὶ οὗτος τοῦ  
 ἑρᾶν κἀκεῖνος τοῦ μεταδιδόναι πέπρακται δ' οὖν  
 αὐτοῖς οὐδεν ἐν ἀπαντι τῷ βίῳ πέρα τῆς ἐλπίδος

8 Τὸ μὲν δὴ δι' ἡδονῆς ἐπιθυμίαν ἀπαντα ὑπο-  
 μένειν οὐ πανυ ἴσως ὑπαίτιον, ἀλλὰ συγγνωμη εἰ  
 τις ἡδονῇ χαίρει καὶ τοῦτο ἐξ ἀπαντος θεραπευει  
 ὅπως μεθέξει αὐτῆς καίτοι αἰσχρὸν ἴσως καὶ  
 ἀνδραποδῶδες ἀποδόσθαι διὰ ταύτην ἑαυτὸν πολὺν  
 γὰρ ἡδίων ἢ ἐκ τῆς ἐλευθερίας ἡδονή ὁμως δ' οὖν  
 ἐχέτω τινὰ συγγνωμην αὐτοῖς, εἰ ἐπιτυγχάνοιτο  
 το δὲ δι' ἡδονῆς ἐλπίδα μόνον πολλὰς ἀηδίας  
 υπομένειν γελοῖον οἶμαι καὶ ἀνοητον, καὶ ταῦτα  
 ὁρῶντας ὡς οἱ μὲν πόνοι σαφεῖς καὶ πρῶδηλοι καὶ  
 αναγκαῖοι, το δὲ ἐλπίζόμενον ἐκεῖνο, οτιδήποτέ  
 ἐστιν το ἡδύ, οὔτε ἐγείετό τω τοσούτου χρόνου,  
 προσέτι δὲ οὐδὲ γενήσεσθαι ἔοικεν, εἴ τις ἐκ τῆς  
 ἀληθείας λογίζοιτο οἱ μὲν γε τοῦ Ὀδυσσεώς  
 ἑταῖροι γλυκυν τινὰ τὸν λωτὸν ἐσθίοντες ἡμέλουν  
 τῶν ἄλλων καὶ πρὸς τὸ παρὸν ἡδὺ τῶν καλῶς  
 ἐχόντων κατεφρόνουν ὥστε οὐ πάντῃ ἀλογος  
 αὐτῶν ἡ λήθη τοῦ καλοῦ, πρὸς τῇ ἡδεῖ ἐκείνῃ  
 τῆς ψυχῆς διατριβουσης τὸ δὲ λιμῷ συνόντα  
 παρεστῶτα ἄλλω τοῦ λωτοῦ ἐμφορουμένῳ μηδὲν

<sup>1</sup> εὖ Bekker not in MSS

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from his overmastering desire, and that he may grow out of love for them. They smile upon him, then, and make promises, and are always on the point of being good to him, and generous, and lavish with their attentions. Then before they know it, they both are old, the one has passed the season for loving, the other for yielding to love. Consequently they have done nothing in all their life except to hope.

Now to put up with everything on account of desire for pleasure is perhaps not altogether blameworthy, even excusable, if a man likes pleasure and makes it his aim above all else to partake of it. Yet perhaps it is shameful and ignoble for him to sell himself on that account, for the pleasure of freedom is far sweeter. Nevertheless, let us grant that he would be excusable in a measure, if he obtained it. But to put up with many unpleasantnesses just on account of the hope of pleasure is ridiculous in my opinion and senseless, particularly when men see that the discomforts are definite and patent in advance and inevitable, while the pleasure that is hoped for, whatever it is, has never yet come in all the past, and what is more, is not even likely to come in the future, if one should figure the matter out on the basis of hard fact. The companions of Odysseus neglected all else because they were eating the lotus and found it sweet, and they contemned what was honourable because they contrasted it with their immediate pleasure, therefore it was not entirely unreasonable of them to forget honour while their souls dwelt upon that sweetness. But for a man in hunger to stand beside another who eats his fill of lotus without giving him any, and to be chained

μεταδιδόντι ὑπὸ ἐλπίδος μόνης τοῦ καὶ αὐτὸν παραγευσασθαί ποτε δεδέσθαι, τῶν καλῶς καὶ ὀρθῶς ἐχόντων ἐπιλελησμένον, Ἡράκλεις, ὡς καταγέλαστον καὶ πληγῶν τινων Ὀμηρικῶν ὡς ἀληθῶς δεόμενον

- 9 Τὰ μὲν τοίνυν πρὸς τὰς συνουσίας αὐτοὺς ἄγοντα καὶ ἀφ' ὧν αὐτοὺς φέροντες ἐπιτρέπουσι τοῖς πλουσίοις χρήσθαι πρὸς ὃ τι ἂν ἐθέλωσιν, ταῦτά ἐστιν ἢ ὅτι ἐγγύτατα τούτων, πλὴν εἰ μὴ καὶ κείων τις μεμνήσθαι ἀξιώσειεν τῶν καὶ μόνη τῇ δόξῃ ἐπαιρομένων τοῦ συνεῖναι εὐπατριδαίς τε καὶ εὐπαρύφοις ἀνδράσιν εἰσὶν γὰρ οἱ καὶ τοῦτο περίβλεπτον καὶ ὑπὲρ τοὺς πολλοὺς νομίζουσιν, ὡς ἐγωγε τοῦμὸν ἴδιον οὐδὲ βασιλεῖ τῷ μεγάλῳ αὐτὸ μόνον συνεῖναι καὶ συνῶν ὁρᾶσθαι μηδὲν χρηστὸν ἀπολαύων τῆς συνουσίας δεξαίμην ἄν
- 10 Τοιαύτης δὲ αὐτοῖς τῆς ὑποθέσεως ούσης, φέρε ἤδη πρὸς ἡμᾶς αὐτοὺς ἐπισκοπήσωμεν οἷα μὲν πρὸ τοῦ εἰσδεχθῆναι καὶ τυχεῖν ὑπομένουσιν, οἷα δὲ ἐν αὐτῷ ἤδη ὄντες πᾶσιν, ἐπὶ πᾶσι δεῖ ἥτις αὐτοῖς ἡ καταστροφή τοῦ δραματος γίγνεται οὐ γὰρ δὴ ἐκείνῳ γε εἰπεῖν ἐστίν, ὡς εἰ καὶ πονηρὰ ταῦτα, εὐληπτα γοῦν καὶ οὐ πολλοῦ δεήσει τοῦ πόνου, ἀλλὰ θελῆσαι δεῖ μόνον, εἰτά σοι πέπρακται τὸ πᾶν εὐμαρῶς ἀλλὰ πολλῆς μὲν τῆς διαδρομῆς δεῖ,<sup>1</sup> συνεχοῦς δὲ τῆς θυραυλίας, ἐωθέν τε ἐξανιστάμενον περιμένειν ὠθοῦμενοι καὶ ἀποκλειόμενον καὶ ἀναίσχυντον ἐνίοτε

<sup>1</sup> δεῖ 5, du Soul not in best MSS



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to the spot, forgetful of all that is honourable and right, by the mere hope that he himself may get a taste some day—Hercules<sup>1</sup> how ridiculous and in very truth deserving of a proper Homeric thrashing!<sup>1</sup>

Well, the motives which attract them to these household positions, which cause them to put themselves eagerly into the power of the rich to treat as they will, are these or as near as may be to these, unless one should think it worth while to mention also those men who are impelled by the mere name of associating with men of noble family and high social position. There are people who think that even this confers distinction and exalts them above the masses, just as in my own case, were it even the Great King, merely to associate with him and to be seen associating with him without getting any real benefit out of the association would not be acceptable to me.

So much for their object. Let us now consider between ourselves what they put up with before they are received and gain their end, and what they endure when they are fairly in the thing, and to cap the climax, what the outcome of the drama proves to be. For surely it cannot be said that even if all this is unworthy, at least it is easy to get and will not call for much trouble, that you need only wish, and then the whole thing is accomplished for you without any effort. No, it calls for much running hither and thither, and for continual camping on doosteps, you must get up early and wait about, meanwhile you are elbowed, you are kept locked out, you are sometimes thought impudent and annoying, you are

<sup>1</sup> Like that bestowed upon Thersites by Odysseus (*Iliad* 2, 199, 265)

καὶ ὀχληρον δοκοῦντα καὶ ὑπὸ θυρωρῷ κακῶς  
 συρίζοντι καὶ ονομακλήτορι Λιβυκῷ ταττόμενον  
 καὶ μισθὸν τελούντα τῆς μνήμης τοῦ ὀνοματος  
 καὶ μὴν καὶ ἐσθῆτος ὑπὲρ τὴν υπάρχουσαν  
 δύναμιν επιμεληθῆναι χρὴ πρὸς τὸ τοῦ θεραπευο-  
 μένου ἀξίωμα, καὶ χρώματα αἰρεῖσθαι οἷς ἂν  
 ἐκεῖνος ἤδηται, ὥς μὴ ἀπάδης μηδὲ προσκρούης  
 βλεπόμενος, καὶ φιλοπόνως ἐπεσθαι, μᾶλλον δὲ  
 ἡγεῖσθαι, ὑπὸ τῶν οἰκετῶν προωθούμενον καὶ  
 ὥσπερ τινα πομπὴν ἀναπληροῦντα

- 11 Ὁ δὲ οὐδὲ προσβλέπει πολλῶν ἑξῆς ἡμερῶν  
 ἦν δὲ ποτε καὶ τὰ ἀρίστα πράξης, καὶ ἰδὼν σε καὶ  
 προσκαλέσας ἔρηταί τι ὧν ἂν τύχη, τότε δὴ τότε  
 πολὺς μὲν ὁ ἰδρῶς, ἄθρόος δὲ ὁ ἰλιγγος καὶ τρόμος  
 ἄκαιρος καὶ γέλως τῶν παρόντων ἐπὶ τῇ ἀπορίᾳ  
 καὶ πολλακίς ἀποκρινασθαι δέον, “Τίς ἦν ὁ βα-  
 σιλεὺς τῶν Ἀχαιῶν,” ὅτι “Χίλια νῆες ἦσαν  
 αὐτοῖς,” λέγεις τοῦτο οἱ μὲν χρηστοὶ αἰδῶ ἐκα-  
 λεσαν, οἱ δὲ τολμηροὶ δειλίαν, οἱ δὲ κακοήθεις  
 ἀπαιδευσίαν σὺ δ’ οὖν ἐπισφαλεστατῆς πειρα-  
 θεὶς τῆς πρωτῆς φιλοφροσύνης ἀπῆλθες κατα-  
 δικάσας σεαυτοῦ πολλὴν τὴν ἀπόγνωσιν

Ἐπειδὴν δὲ

πολλὰς μὲν ἀύπνους νυκτας ἰαύσης  
 ἡματα δ’ αἵματόεντα

διαγάγης, οὐ μα Δία τῆς Ἑλένης ἔνεκα οὐδὲ τῶν  
 Πριάμων Περγάμων, ἀλλὰ τῶν ἐλπιζομένων πέντε  
 ὀβολῶν, τύχης δὲ καὶ τραγικοῦ τινος θεοῦ συνι-  
 στάντος, ἐξέτασις τὸν τεῦθεν εἰ οἶσθα τὰ μαθη-  
 ματα καὶ τῷ μὲν πλουσίῳ ἢ διατριβῇ οὐκ

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subordinate to a door-man with a vile Syrian accent and to a Libyan master of ceremonies, and you tip them for remembering your name. Moreover you must provide yourself with clothing beyond the means at your command, to correspond with the dignity of the man whom you are cultivating, and choose whatever colours he likes in order that you may not be out of harmony or in discord when he looks at you, and you must follow him zealously, or rather lead the way, shoved on by the servants and filling out a guard of honour, as it were.

But your man does not even look at you for many days on end. And if ever you have a fine stroke of luck—if he sees you, calls you up and asks you a casual question, then, ah! then you sweat profusely, your head swims confusedly, you tremble inopportunistically, and the company laughs at you for your embarrassment. Many a time, when you should reply to the question ‘Who was the king of the Achaeans,’ you say, ‘They had a thousand ships!’ Good men cull this modesty, forward men cowardice, and unkind men lack of breeding. So, having found the beginning of friendly relations very unstable footing, you go away doomed by your own verdict to great despair.

When “many a sleepless night you have pillowed and have lived through “many a blood-stained day,”<sup>1</sup> not for the sake of Helen or of Priam’s Trojan citadel, but the five obols that you hope for, and when you have secured the backing of a tragedy god,<sup>2</sup> there follows an examination to see if you are learned in the arts. For the rich man that way of

<sup>1</sup> *Iliad* 9, 325

<sup>2</sup> Some person, as opportune and powerful as a *deus ex machina*, to press your suit

ἀηδὴς ἐπαινουμενῶ καὶ εὐδαιμονιζομένῳ, σοὶ δὲ ὁ  
 ὑπὲρ τῆς ψυχῆς ἀγὼν καὶ ὑπὲρ ἅπαντος τοῦ βίου  
 τότε προκεῖσθαι δοκεῖ ὑπείσέρχεται γὰρ εἰκότως  
 τὸ μὴδ' ὑπ' ἄλλου ἂν καταδεχθῆναι πρὸς τοῦ  
 προτέρου ἀποβληθέντα καὶ δόξαντα εἶναι ἀδό-  
 κимον ἀναγκη τοίνυν εἰς μυρία διαιρεθῆναι τότε,  
 τοῖς μὲν ἀντεξεταζομένοις φθονοῦντα, — τίθει γὰρ  
 καὶ ἄλλους εἶναι τῶν αὐτῶν ἀντιποιοιούμενους —  
 αὐτὸν δὲ πάντα ἐνδεῶς εἰρηκέειν νομίζοντα,  
 φοβούμενον δὲ καὶ ἐλπίζοντα καὶ πρὸς το ἐκείνου  
 πρόσωπον ἀτενίζοντα καὶ εἰ μὲν ἐκφανλίζοι τι  
 τῶν λεγομένων, ἀπολλύμενον, εἰ δὲ μειδιῶν ἀκούει,  
 12 γεγηθότα καὶ εὐελπιν καθιστάμενον εἰκὸς δὲ  
 πολλοὺς εἶναι τοὺς ἐναντία σοι φρονούντας καὶ  
 ἄλλους αἰντὶ σοῦ τιθεμένους, ὧν ἕκαστος ὥσπερ ἐκ  
 λόχου τοξεύων λέληθεν εἰτ' ἐννόησον ἄνδρα ἐν  
 βαθεῖ πωγωνί καὶ πολιᾷ τῇ κόμῃ ἐξεταζόμενον εἰ  
 τι οἶδεν ὠφέλιμον, καὶ τοῖς μὲν δοκοῦντα εἰδέναι,  
 τοῖς δὲ μὴ

Μέσος ἐν τοσούτῳ χρόνος, καὶ πολυπραγ-  
 μονεῖται σου ἅπας ὁ παρεληλυθὼς βίος, καὶ μὲν  
 τις ἢ πολίτης ὑπὸ φθόνου ἢ γείτων ἔκ τινος  
 εὐτελοῦς αἰτίας προσκεκρουκὼς ἀνακρινόμενος  
 εἶπη μοιχὸν ἢ παιδεραστην, τοῦτ' ἐκείνο, ἐκ τῶν  
 Διὸς δέλτων ο μάρτυς, ἂν δὲ πάντες ἅμα ἐξῆς  
 ἐπαινῶσιν, ὑποπτοὶ καὶ ἀμφιβολοὶ καὶ δεδε-  
 κασμένοι χρή τοίνυν πολλὰ εὐτυχῆσαι καὶ  
 μῆδεν ὁλως ἐναντιωθῆναι μόνως γὰρ ἂν οὕτως  
 κρατήσῃς

Εἶπεν καὶ δὴ εὐτύχηταί σοι πάντα εὐχῆς <sup>1</sup>  
 μειζόνως αὐτός τε γὰρ ἐπήνεσε τοὺς λόγους καὶ

<sup>1</sup> εὐχῆς du Soul εὐτυχῆς (—ης, —εις) MSS

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passing time is not unpleasant, since he is praised and felicitated, but you feel that you have then before you the struggle for your life and for your entire existence for the thought of course steals into your mind that no one else would receive you if you were rejected by his predecessor and considered unacceptable. So you cannot help being infinitely distracted then, for you are jealous of your rivals (let us suppose that there are others competing with you for the same object), you think that everything you yourself have said has been inadequate. You fear, you hope you watch his face with straining eyes, if he scowls anything you say, you are in distress, but if he smiles or he listens, you rejoice and become hopeful. No doubt there are many who side against you and favour others in your stead, and each of them stealthily shoots at you, so to speak, from ambush. Then too imagine a man with a long beard and grey hair undergoing examination to see if he knows anything worth while, and some thinking that he does, others that he does not!

Then a period intervenes, and your whole past life is prised into. If a fellow countryman out of jealousy or a neighbour offended for some insignificant reason says, when questioned, that you are a follower of women or boys, there they have it! the witness speaks by the book of Zeus, but if all with one accord commend you, they are considered questionable, dubious, and suborned. You must have great good fortune, then, and no opposition at all, for that is the only way in which you can win.

Well, suppose you have been fortunate in everything beyond your fondest hopes. The master himself has commended your discussions, and those of

- τῶν φίλων οἱ ἐντιμότατοι καὶ οἷς μάλιστα πιστεύει τὰ τοιαῦτα οὐκ ἀπέτρεψαν ἐτι δὲ καὶ ἡ γυνὴ βούλεται, οὐκ ἀντιλέγει δὲ οὔτε ὁ ἐπίτροπος οὔτε ὁ οἰκονόμος οὔδέ τις ἐμέμψατό σου τὸν βίον, ἀλλὰ πάντα ἰλεω καὶ πανταχόθεν αἴσια τὰ ιερά
- 13 κεκράτηκας οὖν, ὦ μακάριε, καὶ ἐστεψαι τὰ Ὀλύμπια, μᾶλλον δὲ Βαβυλῶνα εἰληφας ἢ τὴν Σάρδεων ἀκρόπολιν καθήρηκας, καὶ ἐξεις τὸ τῆς Ἀμαλθείας κέρας καὶ ἀμέλξεις ὀρνιθων γάλα δεῖ δὴ σοι ἀντὶ τῶν τοσούτων πόνων μέγιστα ἡλίκα γενέσθαι τάγαθα, ἵνα μὴ φύλλινος μονον ὁ στέφανος ἦ, καὶ τον τε μισθὸν οὐκ εὐκαταφρόνητον ορισθῆναι καὶ τοῦτον ἐν καιρῷ τῆς χρείας ἀπραγμόνως ἀποδίδοσθαι καὶ τὴν ἄλλην τιμὴν ὑπὲρ τοὺς πολλοὺς ὑπάρχειν, πόνων δε ἐκείνων καὶ πηλοῦ καὶ δρόμων καὶ ἀγρυπνιῶν ἀναπεπαῦσθαι, καὶ ~~τοῦτο~~ <sup>οὗ</sup> τὸ τῆς εὐχῆς, αἰσιν αἰσιν τὰ πόδε καθεύδειν, μόνον ἐκεῖνα πρῶτον αὖν ἔνεκα τὴν ἀρχὴν παρελήφθης καὶ ὦν ἐμμισθος εἶ ἐχρῆν μὲν οὕτως, ὦ Τιμόκλεις, καὶ οὐδὲν ἂν ἦν μέγα κακὸν ὑποκύψαντα φέρειν τὸν ζυγὸν ἐλαφρόν τε καὶ εὐφορον καὶ τὸ μέγιστον, ἐπιχρυσον ὄντα ἀλλὰ πολλοῦ, μᾶλλον δὲ τοῦ παντὸς δεῖ μυρία γάρ ἐστιν ἀφόρητα ἐλευθέρῳ ἀνδρὶ ἐν αὐταῖς ἡδὴ ταῖς συνουσίαις γιγνόμενα σκέψαι δὲ αὐτὸς ἐξῆς<sup>1</sup> ἀκούων, εἴ τις ἂν αὐτὰ υπομείναι δύναιτο παιδεία καὶ ἐπ' ἐλάχιστον
- 14 ὠμιληκῶς ἄρξομαι δὲ ἀπὸ τοῦ πρώτου δείπνου,

<sup>1</sup> τὰ ἐξῆς ὁ ἐξῆς ἐκαστα Fritzsche

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his friends whom he holds in the highest esteem and trusts most implicitly in such matters have not advised him against you. Besides, his wife is willing, and neither his attorney, nor his steward objects, nor has anyone criticized your past, everything is propitious and from every point of view the omens are good. You have won, then, lucky man, and have gained the Olympic crown—nay, you have taken Babylon or stormed the citadel of Sais, you shall have the horn of Plenty and fill your pails with pigeon's milk. It is indeed fitting that in return for all your labours you should have the very greatest of blessings, in order that your crown may not be mere leaves, that your salary should be set at a considerable figure and paid you when you need it, without ado, that in other ways you should be honoured beyond ordinary folk, that you should get respite from your former exertions and muddiness and running about and loss of sleep, and that in accordance with your prayer you should "sleep with your legs stretched out,"<sup>1</sup> doing only what you were engaged for at the outset and what you are paid for. That ought to be the way of it, Timocles, and there would be no great harm in stooping and bearing the yoke if it were light and comfortable and, best of all, gilded! But the case is very different—yes, totally different. There are thousands of things insupportable to a free man that take place even after one has entered the household. Consider for yourself, as you hear a list of them, whether anyone could put up with them who is even to the slightest degree cultured. I shall begin, if you like, with the first dinner which will be

<sup>1</sup> A proverbial expression for "taking it easy."

ἣν δοκῇ, ὁ σε εἰκὸς δειπνήσειν τὰ προτέλεια  
τῆς μελλούσης συνουσίας

Εὐθύς οὖν πρόσεισιν παραγγέλλων τις ἤκειν  
ἐπὶ τὸ δεῖπνον, οὐκ ἀνομίλητος οἰκέτης, ὃν χρὴ  
πρῶτον ἴλεων ποιήσασθαι, παραβύσαντα εἰς τὴν  
χεῖρα, ὥς μὴ ἀδέξιος εἶναι δοκῆς, τοῦλάχιστον  
πέντε δραχμάς ὃ δὲ ἀκκισάμενος καί, “ Ἀπαγε,  
παρὰ σοῦ δὲ ἐγώ,” καί, “ Ἡράκλεις, μὴ γένοιτο,”  
ὑπειπὼν τέλος ἐπέισθη, καὶ ἅπεισι σοι πλατὺ  
ἐγχανων· σὺ δὲ ἐσθῆτα καθαρὰν προχειρισά-  
μενος καὶ σεαυτον ὥς κοσμιώτατα σχηματίσας  
λουσάμενος ἤκεις, δεδιὼς μὴ προ τῶν ἄλλων  
ἀφικοιο ἀπειρόκαλον γάρ, ὥσπερ καὶ τὸ ὕστατον  
ἤκειν φορτικόν· αὐτο οὖν τηρησας τὸ μέσον τοῦ  
καιροῦ εἰσελήλυθα, καὶ σε αὖτις ἐν-ίμως ἐδέξατο,  
καὶ παραλαβὼν τις κατέκλινε μικρὸν ὑπὲρ τοῦ  
πλουσίου μετὰ οὐο που σχεδὸν τῶν παλαιῶν  
15 φίλῳ· σὺ δὲ ὥσπερ εἰς<sup>1</sup> τοῦ Διὸς τὸν οἶκον  
παρελθὼν πάντα τεθαύμακας καὶ ἐφ’ ἐκάστω τῶν  
πραττομένων μετέωρος εἶ· ξένα γάρ σοι καὶ  
ἄγνωστα πάντα καὶ ἢ τε οἰκετεία εἰς σὲ ἀπο-  
βλέπει καὶ τῶν παρόντων ἕκαστος ὁ τι πράξεις  
ἐπιτηροῦσιν, οὐδὲ αὐτῷ δὲ ἀμελὲς τῷ πλουσίῳ  
τοῦτο, ἀλλὰ καὶ προεῖπέ τισι τῶν οἰκετῶν  
ἐπισκοπεῖν εἴ πως<sup>2</sup> εἰς τοὺς παῖδας ἢ εἰς τὴν  
γυναῖκα πολλάκις ἐκ περιωπῆς ἀποβλέψεις· οἱ  
μεν γὰρ τῶν συνδείπνων ἀκόλουθοι ὀρῶντες ἐκπε-  
πληγμένον εἰς τὴν ἀπειρίαν τῶν δρωμένων ἀπο-  
σκώπτουσι, τεκμήριον<sup>3</sup> τοῦ μὴ παρ’ ἄλλω

<sup>1</sup> εἰς Οἶκον not in MSS

<sup>2</sup> εἴ πως Flit/sche ὁπως MSS adding εἰ before πολλάκις

<sup>3</sup> τεκμηριον Cobet τεκμήριον ποιούμενοι MSS



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given you, no doubt, as a formal prelude to your future intimacy

Very soon, then, someone calls, bringing an invitation to the dinner, a servant not unfamiliar with the world, whom you must first propitiate by slipping at least five drachmas into his hand casually so as not to appear awkward. He puts on airs and murmurs 'Tut, tut! I take money from *you*? and 'Heracles! I hope it may never come to that!', but in the end he is prevailed upon and goes away with a broad grin at your expense. Providing yourself with clean clothing and dressing yourself as neatly as you can, you pay your visit to the bath and go, afraid of getting there before the rest, for that would be gauche, just as to come last would be ill-mannered. So you wait until the middle moment of the right time, and then go in. He receives you with much distinction, and someone takes you in charge and gives you a place at table a little above the rich man, with perhaps two of his old friends. As though you had entered the mansion of Zeus, you admire everything and are amazed at all that is done, for everything is strange and unfamiliar to you. The servants stare at you, and everybody in the company keeps an eye on you to see what you are going to do. Even the rich man himself is not without concern on this score, he has previously directed some of the servants to watch whether you often gaze from afar at his sons or his wife. The attendants of your fellow-guests, seeing that you are impressed, crack jokes about your unfamiliarity with what is doing and conjecture

πρότερόν σε δεδειπνηκέναι τὸ καινὸν εἶναί σοι τὸ  
χειρόμακτρον τιθεμενοι

Ὡσπερ οὖν εἰκός, ἰδίδειν τε ἀναγκη ὑπ' ἀπορίας  
καὶ μήτε διψῶντα πιεῖν αἰτεῖν τολμᾶν, μὴ δόξης  
οἰνόφλυξ τις εἶναι, μήτε τῶν ὀψων παρατεθέντων  
ποικίλων καὶ πρὸς τινα τάξιν ἐσκευασμένων  
εἶδεναι ἐφ' ὃ τι πρῶτον ἢ δεύτερον τὴν χεῖρα  
ἐνεγκῆς υποβλέπειν οὖν εἰς τὸν πλησίον δεήσει  
καὶ κείνον ζηλοῦν καὶ μαυθάνειν τοῦ δείπνου τὴν  
16 ἀκολουθίαν τὰ δ' ἄλλα ποικίλος εἰ καὶ θορύβου  
πλέως τὴν ψυχὴν, πρὸς ἕκαστα τῶν πραττο-  
μένων ἐκπεπληγμένος, καὶ ἄρτι μὲν εὐδαιμονίζεις  
τὸν πλούσιον τοῦ χρυσοῦ καὶ τοῦ ἐλέφαντος καὶ  
τῇ, τοσαυτῆς τρυφῆς, ἄρτι δὲ οἰκτεῖρεις σεαυτόν,  
ὡς τὸ μηδὲν ὦν εἶτα ζῆν υπολαμβάνεις ἐνίστε  
δε καὶ κείνο εἰσέροχεται σε, ὡς ζηλωτὸν τινα βίωσιν  
τὸν βίον ἀ-ασιν ἐκείνοις ἐντρυφήσων καὶ μεθέξων  
αὐτῶν ἐξ ἰσοτιμίας οἱ γὰρ εἰσαεὶ Διονύσια  
ἐορτασῇ καὶ πού κατ' μεράκια ωραῖα διακο-  
νούμενα καὶ ἡρέμα προσμειδιῶντα γλαφυρωτέραν  
ὑπογραφῇ σοι τὴν μέλλουσαν διατριβήν, ὥστε  
συνεχῶς τὸ Ὀμηρικὸν ἐκεῖνο ἐπιφθέγγεσθαι,

οὐ νέμεσις Τρῶας καὶ ἑκκνήμιδας Ἀχαιοὺς

πολλὰ πονεῖν καὶ ὑπομενεῖν ὑπὲρ τῆς τοσαύτης  
εὐδαιμονίας

Φιλοτησίαι τὸ ἐπὶ τούτῳ, καὶ σκυφον εὐμεγέθη

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that you have never before dined anywhere because your napkin is new <sup>1</sup>

As is natural, then, you inevitably break out in a cold sweat for perplexity, you do not dare to ask for something to drink when you are thirsty for fear of being thought a toper, and you do not know which of the dishes that have been put before you in great variety made to be eaten in a definite order, you should put out your hand to get first, or which second, so you will be obliged to cast stealthy glances at your neighbour copy him, and find out the proper sequence of the dinner. In general, you are in a chaotic state and your soul is full of agitation, for you are lost in amazement at everything that goes on. Now you call Dives lucky for his gold and his ivory and all his luxury, and now you pity yourself for imagining that you are alive when you are really nothing at all. Sometimes, too, it comes into your head that you are going to lead an enviable life, since you will revel in all that and share in it equally, you expect to enjoy perpetual Baccic revels. Perhaps, too, pretty boys waiting upon you and faintly smiling at you paint the picture of your future life in more attractive colours, so that you are forever quoting that line of Homer

“Small blame to the fighters of Troy and the bright  
greaved men of Achaea” <sup>2</sup>

that they endure great toil and suffering for such happiness as this

Then come the toasts, and, calling for a large bowl,

<sup>1</sup> Guests brought their own napkins

<sup>2</sup> Said of Helen by the Trojan elders, *Iliad* 3, 156. They continue

“That for a woman like this they long have endured tribulations”

τινὰ αἰτήσας προὔπιέν σοι τῷ διδασκάλῳ, ἢ  
 ὅτιδιηποτε προσειπὼν συ δὲ λαβὼν, ὅτι μὲν τί  
 σε καὶ αὐτὸν υπειπεῖν ἔδει ἡγνότησας ὑπ' ἀπειρίας,  
 17 καὶ αἰσχροκίᾳς δόξαν ὤφλεις ἐπιφθονος δ' οὖν  
 ἀπὸ τῆς προπόσεως ἐκείνης πολλοῖς τῶν παλαιῶν  
 φίλων γεγένησαι, καὶ πρότερον ἐπὶ τῇ κατακλίσει  
 λυπήσας<sup>1</sup> τινὰς αὐτῶν, ὅτι τήμερον ἤκων προὔ  
 κριθῆς ἀνδρῶν πολυετῇ δουλείᾳ ἡντληκότων  
 εὐθύς οὖν καὶ τοιοῦτος τις ἐν αὐτοῖς περὶ σοῦ  
 λόγος “Τοῦτο ἡμῖν πρὸς τοῖς ἄλλοις δεινοῖς  
 ἐλείπετο, καὶ τῶν ἄρτι εἰσεληλυθόντων εἰς τὴν  
 οἰκίαν δευτέρους εἶναι καὶ μονοῖς τοῖς Ἑλλησι  
 τούτοις ἀνέωκται ἢ Ῥωμαίων πόλιν καίτοι τί  
 ἐστὶν ἐφ' ὅτῳ προτιμῶνται ἡμῶν, οὐ ῥήματα  
 δύστηνα λέγοντες οἰονταί τι παμμέγεθες ὠφελεῖν”  
 ἄλλος δέ, “Οὐ γὰρ εἶδες ὅσα μὲν ἐπιεν, ὅπως δὲ  
 τὰ παρατεθέντα συλλαβὼν κατέβαγεν, ἀπειρο  
 καλὸς ἄνθρωπος καὶ λιμὸν πλεῶς, οὐδ' ὄναρ  
 λευκοῦ ποτε ἰσοῦ ἐμφορηθεῖς, οὐτι γὰρ Νομα  
 δικοῖ ἢ Θᾶσινοῦ ὀρνίθος ἐν πόλιν τὰ ὅσα  
 ἡμῖν καταλελοιπεί” τρίτος ἄλλος, “ὦ μά  
 ταιοι,” φησὶ “πέντε οὐδ' ὀλῶν ἡμερῶν ὄψεσθε  
 αὐτοὺς ἐνταῦθα που ἐν ἡμῖν τὰ ὁμοία ποτινιώμενον  
 νῦν μὲν γὰρ ὡς περ τα καὶ τὰ τῶν ὑποδημάτων ἐν  
 τιμῇ τινι καὶ ἐπιμελείᾳ ἐστίν, ἐπειδὴν δὲ πατηθῇ  
 πολλάκις καὶ ὑπὸ τοῦ πηλοῦ ἀναπλασθῇ, ὑπὸ  
 τῇ κλίνῃ ἀθλίως ἐρρίψεται κόρεων ὡς περ ἡμεῖς  
 ἀνάπλεως”

Ἐκεῖνοι μὲν οὖν τοιαῦτα πολλὰ περὶ σοῦ στρέ-

<sup>1</sup> λυπήσας Pekl er ελύπησας MSS

<sup>2</sup> οἱ Niber

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he drinks your health, addressing you as "the professor" or whatever it may be. You take the bowl, but because of inexperience you do not know that you should say something in reply, and you get a bad name for boorishness. Moreover, that toast has made many of his old friends jealous of you, some of whom you had previously offended when the places at table were assigned because you, who had only just come were given precedence over men who for years had din'd the dregs of servitude. So at once they begin to talk about you after this fashion. 'That was still left for us in addition to our other afflictions, to play second fiddle to men who have just come into the household, and it is only these Greeks who have the freedom of the city of Rome. And yet, why is it that they are preferred to us? Isn't it true that they think they confer a tremendous benefit by turning wretched phrases?' Another says "Why, didn't you see how much he drank, and how he gathered in what was set before him and devoured it?" The fellow has no manners, and is starved to the limit, even in his dreams he never had his fill of white bread, not to speak of guinea fowl or pheasants, of which he has hardly left us the bones'. A third observes "You silly asses, in less than five days you will see him here in the midst of us making these same complaints. Just now, like a new pair of shoes, he is receiving a certain amount of consideration and attention, but when he has been used again and again and is smeared with mud, he will be thrown under the bed in a wretched state, covered with vermin like the rest of us."

Well, as I say, they go on about you indefinitely in

φουσι, καὶ που ἤδη καὶ πρὸς διαβολάς τινες  
 18 αὐτῶν παρασκευάζονται τὸ δ' οὖν συμπόσιον  
 ὅλον ἐκεῖνο σὸν ἐστίν καὶ περὶ σοῦ οἱ πλεῖστοι  
 τῶν λογῶν σὺ δ' ὑπ' ἀηθείας πλέον τοῦ ικανοῦ  
 ἐμπιῶν οἴνου λεπτοῦ καὶ δριμέος, πάλαι τῆς  
 γαστρὸς ἐπειγούσης, πονήρως ἔχεις, καὶ οὔτε  
 προεξαναστήναί σοι καλόν οὔτε μένειν ἀσφαλές  
 ἀποτεινομένου τοίνυν τοῦ πότου καὶ λόγων ἐπὶ  
 λόγοις γιγνομένων καὶ θεαμάτων ἐπὶ θεάμασι  
 παριόντων—ἀπαντα γὰρ ἐπιδείξασθαί σοι τὰ  
 αὐτοῦ βούλεται—κόλασιν οὐ μικρὰν υπομενεῖς  
 μήτε ὄρων τὰ γιγνόμενα μήτε ἀκούων εἰ τις ἀδει  
 ἢ κιθαρίζει πάνν τιμώμενος μεираκίσκος, ἀλλ'  
 ἐπαινεῖς μὲν ὑπ' ἀνάγκης, εὐχῇ δὲ ἢ σεισμῳ συμ-  
 πεσεῖν ἐκεῖνα πάντα ἢ πυρκαϊαν τινα προσαγ-  
 γελθῆναι, ἵνα ποτὲ καὶ διαλυθῇ τὸ συμ-  
 πόσιον

19 Τοῦτο μὲν δὴ σοι το πρῶτον, ὦ ἐταῖρε, καὶ  
 ἡδιστον ἐκεῖνο δεῖπιον, οὐκ εμοι ε-ου θύμου καὶ  
 τῶν λευκῶν ἀλῶν ἡδίων οπηνίκα βούλομαι καὶ  
 ὅποσον ἐλευθέρως εσθιομένων

Ἴνα γοῦν σοι τὴν ὀξυρεγμίαν τὴν ἐπὶ τούτοις  
 παρῶ καὶ τὸν ἐν τῇ νυκτὶ ἔμετον, ἔωθεν δεήσει  
 περὶ τοῦ μισθοῦ συμβῆναι ὑμᾶς, ὅποσον τε καὶ  
 ὁπότε τοῦ ἔτους χρὴ λαμβάνειν παρόντων οὖν  
 ἢ<sup>1</sup> δύο ἢ τριῶν φίλων προσκαλέσας σε καὶ καθί-  
 ζεσθαι κελεύσας ἄρχεται λέγειν “Τὰ μὲν ἡμέ-  
 τερα ὁποῖα ἐστίν εωρακας ἤδη, καὶ ὥς τύφος ἐν  
 αὐτοῖς οὐδὲ εἰς, ἀτραγώδητα δὲ καὶ περὶ πάντα  
 καὶ δημοτικά, χρὴ δέ σε οὕτως εχειν, ὥς ἀπάντων

<sup>1</sup> καὶ? Cobet excoises

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that vein, and perhaps even then some of them are getting ready for a campaign of slander. Anyhow, that whole dinner-party is yours, and most of the conversation is about you. For your own part, as you have drunk more than enough subtle, insidious wine because you were not used to it, you have been uneasy for a long time and are in a bad way. Yet it is not good form to leave early and not safe to stay where you are. So, as the drinking is prolonged and subject after subject is discussed and entertainment after entertainment is brought in (for he wants to show you all his wealth'), you undergo great punishment, you cannot see what takes place, and if this or that lord who is held in very great esteem sings or plays, you cannot hear, you applaud perforce while you pray that an earthquake may tumble the whole establishment into a heap or that a great fire may be reported, so that the party may break up at last.

So goes, then, my friend, that first and sweetest of dinners, which to me at least is no sweeter than thyme and white salt eaten in freedom, when I like and as much as I like.

To spare you the tale of the flatulency that follows and the sickness during the night, early in the morning you two will be obliged to come to terms with one another about your stipend, how much you are to receive and at what time of year. So with two or three of his friends present, he summons you, bids you to be seated, and opens the conversation. "You have already seen what our establishment is like, and that there is not a bit of pomp and circumstance in it, but everything is unostentatious, prosaic, and ordinary. You must feel that we shall have everything in

ἡμῖν κοινῶν ἐσομένων γελοῖον γὰρ εἰ τὸ κυριω-  
 τατον, τὴν ψυχὴν σοι τὴν ἐμαυτοῦ ἢ καὶ νῆ Δία  
 τῶν παίδων"—εἰ παῖδες εἶεν αὐτῷ παιδεύσεως  
 δεόμενοι—"ἐπιτρέπων τῶν ἄλλων μὴ ἐπ' ἴσης  
 ἡγοίμην δεσπότην ἐπεὶ δὲ καὶ ὠρίσθαι τι δεῖ,  
 —ὁρῶ μὲν τὸ μέτριον καὶ αὐταρκες τοῦ σοῦ  
 τρόπου καὶ συνίημι ὥς οὐχὶ μισθοῦ ἐλπίδι προσ-  
 ελήλυθας ἡμῶν τῇ οἰκίᾳ, τῶν δὲ ἄλλων ἕνεκα,  
 τῆς εὐνοίας τῆς παρ' ἡμῶν καὶ τιμῆς, ἣν παρὰ  
 πᾶσιν ἔξεις ὅμως δ' οὖν καὶ ὠρίσθω τι,—σὺ δ'  
 αὐτὸς ὅ τι καὶ βούλει λέγε, μεμνημένος, ὦ φίλ-  
 τατε, κακείνων ἀπερ ἐν ἑορταῖς διетησίοις εἶκος  
 ἡμᾶς παρέξειν οὐ γὰρ ἀμελήσομεν οὐδὲ τῶν  
 τοιούτων, εἰ καὶ μὴ νῦν αὐτὰ συντιθέμεθα  
 πολλαὶ δέ, οἶσθα, τοῦ ἔτους αἰ τοιαῦται ἀφορμαί  
 καὶ πρὸς ἐκεῖνα τοίνυν ἀποβλέπων μετριοτερον  
 δῆλον ὅτι ἐπιβαλεῖς ἡμῖν τον μισθόν ἄλλως τε  
 καὶ πρέπον ἂν εἴη τοῖς πεταιδευμένοις ὑμῖν κρείτ-  
 τοσιν εἶναι χρημάτων·

- 20 Ὁ μὲν ταῦτα εἰπὼν καὶ ὅλον σε διασείσας ταῖς  
 ἐλπίσι τιθασὸν ἑαυτῷ πεποίηκε, σὺ δὲ πάλαι  
 τάλαντα καὶ μυριάδας ὀνειροπολήσας καὶ ἀγροῦς  
 ὅλους καὶ συνοικίας συίης μὲν ἡρέμα τῆς μικρο-  
 λογίας, σαίνεις δὲ ὅμως τὴν ὑπόσχεσιν καὶ τό,  
 "Πάντα ἡμῖν κοινὰ εἰσται," βέβαιον καὶ ἀληθὲς  
 ἐσεσθαι νομίζεις, οὐκ εἰδὼς ὅτι τὰ τοιαῦτα

χείλεα μὲν τ' ἐδίην', ὑπερωην δ' οὐκ ἐδίηνε

τελευταῖον δ' ὑπ' αἰδοῦς αὐτῷ ἐπέτρεψας ο δὲ



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common, for it would be ridiculous if I trusted you with what is most important, my own soul or that of my children —suppose he has children who need instruction—“and did not consider you equally free to commend everything else. But there should be some stipulation. I recognise, to be sure, that you are temperate and independent by nature, and am aware that you did not join our household through hope of pay but on account of the other things, the friendliness that we shall show you and the esteem which you will have from everyone. Nevertheless, let there be some stipulation. Say yourself what you wish, bearing in mind, my dear fellow, what we shall probably give you on the annual feast days. We shall not forget such matters, either, even though we do not now reckon them in, and there are many such occasions in the year, as you know. So, if you take all that into consideration, you will of course charge us with a more moderate stipend. Besides, it would well become you men of education to be superior to money.

By saying this and putting you all in a flutter with expectations, he has made you submissive to him. You formerly dreamed of thousands and millions and whole fairs and tenements and you are somewhat conscious of his meanness, nevertheless, you welcome his promise with dog like joy, and think his “We shall have everything in common” reliable and truthful, not knowing that this sort of thing

“Wetteth the lips, to be sure, but the palate it leaveth unwetted”<sup>1</sup>

In the end, out of modesty, you leave it to him. He

<sup>1</sup> *Iliad* 22, 495

αὐτὸς μὲν οὐ φησιν ἔρεῖν, τῶν φίλων δέ τινα τῶν παρόντων κέλευει μέσον ἐλθόντα τοῦ πράγματος εἰπεῖν ὃ μὴτ' αὐτῷ γίγνοιτ' ἂν βαρὺ καὶ πρὸς ἄλλα τουτων ἀναγκαιότερα δαπανῶντι μῆτε τῷ ληψομένῳ εὐτελές ὃ δὲ ὠμογέρων τις ἐκ παίδων κολακεῖα σύντροφος, “Ὡς μὲν οὐκ εὐδαιμονέστατος εἶ,” φησὶν, “τῶν ἐν τῇ πόλει ἀπάντων, ὃ οὗτος, οὐκ ἂν εἴποις, ὃ γε τοῦτο πρῶτον ὑπῆρχεν ὃ πολλοῖς πάνυ γλιχομένοις μόλις ἂν γένοιτο παρὰ τῆς Τύχης λέγω δὲ ὁμιλίας ἀξιωθῆναι καὶ ἐστίας κοιωνῆσαι καὶ εἰς τὴν πρώτην οἰκίαν τῶν ἐν τῇ Ῥωμαίων ἀρχῇ καταδεχθῆναι τοῦτο γὰρ ὑπὲρ τὰ Κροίσου τάλαντα καὶ τον Μίδου πλοῦτον, εἰ σωφρονεῖν οἴσθα ἰδὼν<sup>1</sup> δὲ πολλοὺς τῶν εὐδοκίμων ἐβελήσαντας ἄν, εἰ καὶ προσδιδόναι δέοι, μόνης τῆς δοξῆς ἐνεκα συνεῖναι τούτῳ καὶ ὁρᾶσθαι περὶ αὐτοῦ ἐταίρους καὶ φίλους εἶναι δοκοῦντας, οὐκ ἐχω ὅπως σε τῆς ευποτμίας μακαρίσω, ὃς καὶ προσληψῇ μίσθον τῆς τοιαύτης ευδαιμονίας ἀρκεῖν οὖν νομίζω, εἰ μὴ πάνυ ἄσωτος εἶ, τοσοῦδε τι” —εἰπὼν ἐλάχιστον καὶ μάλιστα

21 πρὸς τὰς σὰς ἐκείνας ἐλπίδας ἀγαπᾶν δ' ὅμως ἀναγκαῖον οὐ γὰρ οὐδ' ἂν φυγεῖν ἔτι σοι δυνατὸν ἐντὸς ἀρκυνων γενομένῳ δέχηι τοίνυν τὸν χαλινὸν μύσας καὶ τὰ πρῶτα εὐάγωγος εἶ πρὸς αὐτὸν οὐ πάνυ περιστῶντα οὐδὲ ὀξέως νύττοντα, μέχρι ἂν λάθῃς τέλεον αὐτῷ συνήθης γενόμενος

Οἱ μὲν δὴ ἔξω ἄνθρωποι τὸ μετὰ τοῦτο ζηλοῦσι σε ὁρῶντες ἐντος τῆς κυγκλίδος διατρίβοντα καὶ ακωλυτως εἰσιόντα καὶ τῶν πανυ

<sup>1</sup> ἰδὼν Gesner εἶδον MSS

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himself refuses to say, but tells one of the friends who are present to intervene in the business and name a sum that would be neither burdensome to him, with many other expenses more urgent than this, nor paltry to the recipient. The friend, a sprightly old man, habituated to flattery from his boyhood, says: "You cannot say, sir, that you are not the luckiest man in the whole city. In the first place you have been accorded a privilege which many who covet it greatly would hardly be able to obtain from Fortune, I mean in being honoured with his company, sharing his hospitality, and being received into the first household in the Roman Empire. This is better than the talents of Croesus and the wealth of Midas, if you know how to be temperate. Perceiving that many distinguished men, even if they had to pay for it, would like, simply for the name of the thing, to associate with this gentleman and be seen about him in the guise of companions and friends, I cannot sufficiently congratulate you on your good luck, since you are actually to receive pay for such felicity. I think then, that unless you are very prodigal, about so and so much is enough — and he names a very scanty sum, in striking contrast to those expectations of yours. You must be content, however, for it would not even be possible for you to get away, now that you are in the paddock. So you take the bit with your eyes shut, and in the beginning you answer his touch readily, as he does not pull hard or spur sharply until you have imperceptibly grown quite used to him.

People on the outside envy you after that, seeing that you live within the pale and enter without let and have become a notable figure in the inner circle.

## THE WORKS OF LUCIAN

- τινὰ ἐνδον γεγενημένον σὺ δὲ αὐτὸς οὐδέπω ὄρας  
οὔτινος ἔνεκα εὐδαίμων αὐτοῖς εἶναι δοκεῖς πλὴν  
ἀλλὰ χαίρεις γε καὶ σεαυτὸν ἐξαπατᾷς καὶ αἰ  
τὰ μέλλοντα βελτίω γενήσεσθαι νομίζεις τὸ δ'  
ἔμπαλιν ἢ σὺ ἠλπισας γίγνεται καὶ ὡς ἡ παροιμία  
φησὶν, ἐπὶ Μανδροβούλου χωρεῖ τὸ πρᾶγμα,  
καθ' ἐκάστην, ὡς εἰπεῖν, τὴν ἡμέραν ἀποσμικρυ-  
22 νόμενον καὶ εἰς τοῦπίσω ἀναποδίζον ἡρέμα οὖν  
καὶ κατ' ὀλίγον, ὥσπερ ἐν ἀμυδρῷ τῷ φωτὶ τότε  
πρῶτον διαβλέπων, ἄρχη κατανοεῖν ὡς αἱ μὲν  
χρυσαῖ ἐκείναι ἐλπίδες οὐδὲν ἀλλ' ἢ φύσαί τινες  
ἦσαν ἐπίχρυσοι, βαρεῖς δὲ καὶ ἀληθεῖς καὶ ἀπα-  
ραίτητοι καὶ συνεχεῖς οἱ πονοὶ "Τίνες οὔτοι,"  
ἴσως ἐρήση με "οὐχ ὁρῶ γὰρ ὅ τι τὸ ἐπίπονον  
ἐν ταῖς τοιαύταις συνουσίαις ἐστὶν οὐδ' ἐτινωῶ  
ἅτινα ἔφησθα τὰ καματηρὰ καὶ ἀφόρητα" οὐκοῦν  
ἀκουσον, ὦ γενναῖε, μὴ εἰ καματος ἔνεστιν ἐν τῷ  
πραγματι μόνον ἐξε-άζων, ἀλλὰ καὶ τὸ αἰσχρὸν  
καὶ ταπεινὸν καὶ συνόλως δουλοπρεπὲς οὐκ ἐν  
παρέργῳ τῆς ἀκροάσεως τιθέμενος
- 23 Καὶ πρῶτόν γε μέμνησο μηκέτι ἐλεύθερον τὸ  
ἀπ' ἐκείνου μηδὲ εὐπατρίδην σεαυτὸν οἶεσθαι  
πάντα γὰρ ταῦτα, τὸ γένος, τὴν ἐλευθερίαν, τοὺς  
προγονοὺς ἐξω τοῦ οδοῦ καταλείψων ἰσθί ἐπειδὰν  
ἐπὶ τοιαύτην σαυτὸν λατρείαν ἀπεμπολήσας  
εἰσίσῃς οὐ γὰρ εθελήσει σοι ἡ Ἐλευθερία συνεισ-  
ελθεῖν ἐφ' οὕτως ἀγεννῇ πράγματα καὶ ταπεινὰ  
εἰσιόντι δοῦλος οὖν, εἰ καὶ πανν' ἀχθέσῃ τῷ  
ὀνόματι, καὶ οὐχ ἑνός, ἀλλὰ πολλῶν δοῦλος ἀναγ-

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You yourself do not yet see why you seem to them to be fortunate. Nevertheless, you are joyous and delude yourself, and are always thinking that the future will turn out better. But the reverse of what you expected comes about as the proverb has it, the thing goes *Mandriobulus*-wise,<sup>1</sup> diminishing every day, almost, and dropping back. Slowly and gradually, therefore, as if you could then distinguish things for the first time in the indistinct light, you begin to realize that those golden hopes were nothing but gilded bubbles, while your labours are burdensome and genuine, inexorable and continuous. "What are they?" perhaps you will ask me. "I do not see what there is in such posts that is laborious, nor can I imagine what those wearisome and insupportable things are that you spoke of."<sup>2</sup> Listen, then, my worthy friend, and do not simply try to find out whether there is any weariness in the thing, but give its baseness and humility and general slavishness more than incidental consideration in the hearing.

First of all, remember never again from that time forward to think yourself free or noble. All that—your pride of race, your freedom, your ancient lineage—you will leave outside the threshold, let me tell you, when you go in after having sold yourself into such service, for Freedom will refuse to enter with you when you go in for purposes so base and humble. So you will be a slave perforce, however distasteful you may find the name, and not the slave of one man but of many, and you will

<sup>1</sup> "This *Mandriobulus* once found a treasure in Samos and dedicated to Hera a golden sheep, and in the second year one of silver, and in the third, one of bronze." Scholia

<sup>2</sup> In chapter 13

## THE WORKS OF LUCIAN

καίως ἔση καὶ θητεύσεις κάτω νενευκῶς ἐώθεν εἰς ἐσπέραν “ αἰκελίῳ ἐπὶ μισθῷ ” καὶ ἄτε δὴ μὴ ἐκ παίδων τῇ Δουλείᾳ συντραφεῖς, ὀψιμαθήσας δὲ καὶ πόρρω πού τῃς ἡλικίας παιδευόμενος πρὸς αὐτῆς οὐ πάνυ εὐδόκιμος ἔση οὐδὲ πολλοῦ ἄξιος τῷ δεσπότῃ διαφθερει γάρ σε ἡ μνήμη τῆς ἐλευθερίας ὑπιοῦσα καὶ ἀποσκιρτᾷ ἐνίοτε ποιεῖ καὶ δι’ αὐτὸ ἐν τῇ δουλείᾳ πονηρῶς ἀπαλλάττειν

Πλὴν εἰ μὴ ἀποχρῆν σοι πρὸς ἐλευθερίαν νομίξεις τὸ μὴ Πυρρίου μηδὲ Ζωπυρίωνος υἱὸν εἶναι, μηδὲ ὥσπερ τις Βιθυνὸς ὑπὸ μεγαλοφώνῳ τῷ κήρυκι ἀπημπολήσθαι ἀλλ’ ὁπόταν, ὦ βελτιστε, τῆς νομηνίας ἐπιστάσης ἀναμιχθεὶς τῷ Πυρρίᾳ καὶ τῷ Ζωπυρίῳ προτείνης τῇ χεῖρα ὁμοίως τοῖς ἄλλοις οἰκέταις καὶ λάβης ἐκείνο οτιδῆποτε ἦν τὸ γιγνόμενον, τοῦτο ἡ πρᾶσις ἐστὶ κήρυκος γὰρ οὐκ ἔδει ἐπ’ ἄνδρα ἑαυτὸν ἀποκηρύξαντα καὶ μακρῷ χρόνῳ μνηστευσάμενον ἑαυτῷ τὸν δεσπότην

24 Εἰτ’, ὦ κάθαρμα, φαίνῃς ἄν, καὶ μάλιστα πρὸς τὸν φιλοσοφεῖν φασκοντα, εἰ μὲν σέ τις ἢ πλέοντα καταποντιστῆς συλλαβὼν ἢ ληστῆς ἀπεδίδοδο, ωκτερες ἂν σεαυτὸν ὥς παρὰ τὴν ἀξίαν δυστυχοῦντα, ἢ εἴ τις σου λαβόμενος ἦγε δοῦλον εἶναι λέγων, ἐβόας ἂν τοὺς νόμους καὶ δεινὰ ἐποίεις καὶ ἡγανακτεῖς καί, “ ὦ γῆ καὶ θεοί, ” μεγάλη τῇ φωνῇ ἐκεκράγεις ἄν, σεαυτὸν δὲ ὀλίγων ἐνεκα ὀβολῶν ἐν τούτῳ τῆς ἡλικίας, οτε καὶ εἰ φύσει δοῦλος ἦσθα, καιρὸς ἦν πρὸς ἐλευθερίαν ἤδη ὀρᾷν, αὐτῇ

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diudge from morn till night with hanging head, "for shameful hire" <sup>1</sup> Since you were not brought up in the company of Slavery from your boyhood but made her acquaintance late and are getting your schooling from her at an advanced age, you will not be very successful or highly valuable to your master. The memory of your freedom, stealing over you, plays the mischief with you, sometimes causing you to be skittish, and for that reason to come off badly in slavery.

Perhaps, however, you think it quite enough to establish your freedom that you are not the son of a Pyrrhias or a Zopyrion, and that you have not been sold in the market like a Bithynian by a loud-voiced auctioneer. But, my excellent friend, when the first of the month arrives and side by side with Pyrrhias and Zopyrion you stretch out your hand like the rest of the servants and take your earnings, whatever they are—that is sale! There was no need of an auctioneer in the case of a man who put himself up at auction and for a long time solicited a master.

Ah, scurvy outcast (that would be my language, above all to a self-styled philosopher), if a wrecker or a pirate had taken you at sea and were offering you for sale, would you not pity yourself for being ill-fated beyond your deserts, or if someone had laid hands upon you and were haling you off, saying that you were a slave, would you not invoke the law and make a great stir and be wrathful and shout "Heavens and Earth!" at the top of your voice? Then just for a few obols, at that age when, even if you were a slave by birth, it would be high

<sup>1</sup> Either a variation upon Homer (cf. *Odyssey* 19, 341 *Iliad* 13, 84, 21, 444-5), or a quotation from a lost epic.

ἀρετῇ καὶ σοφίᾳ φέρων ἀπημπούληκας, οὐδὲ τοὺς πολλοὺς ἐκείνους λόγους αἰδεσθεῖς οὓς ὁ καλὸς Πλάτων ἢ ὁ Χρύσιππος ἢ Ἀριστοτέλης διεξεληλύθασι τὸ μὲν ἐλευθέριον ἐπαινοῦντες, τὸ δουλοπρεπὲς δὲ διαβάλλοντες, καὶ οὐκ αἰσχύνη κόλαξιν ἀνθρώποις καὶ ἀγοραίοις καὶ βωμολόχοις ἀντεξεταζόμενος καὶ ἐν τοσούτῳ πλήθει Ῥωμαικῷ<sup>1</sup> μόνος ξενίζων τῷ τρίβωνι καὶ πονηρῶς τὴν Ῥωμαίων φωνὴν βαρβαρίζων, εἴτα δειπνῶν δειπναθορυβώδη καὶ πολυάνθρωπα συγκλύδων τινῶν καὶ τῶν πλείστων μοχθηρῶν, καὶ ἐν αὐτοῖς ἐπαινεῖς φορτικῶς καὶ πίνεις πέρα τοῦ μετρίως ἔχοντος ἔωθὲν τε ὑπὸ κώδωνι ἐξαναστὰς ἀποσεισάμενος τοῦ ὕπνου τὸ ηἰδιστον συμπεριθεῖς ἄνω καὶ κάτω ἔτι τον χθιζὸν ἔχων πηλὸν ἐπὶ τοῖν σκελοῖν οὕτως ἀπορία μὲν σε θερμῶν ἔσχεν ἢ τῶν ἀγρίων λαχάνων, ἐπέλιπον δὲ καὶ αἱ κρῆναι ῥέουσai τοῦ ψυχροῦ ὕδατος, ὡς ἐπὶ ταῦτά σε ὑπ' ἀμνηχανίας ἔλθειν, ἀλλὰ δῆλον ὡς οὐχ ὕδατος οὐδὲ θερμῶν, ἀλλὰ περμάτων καὶ ὀψου καὶ οἴνου ἀνθοσμίου ἐπιθυμῶν ἑάλως, καθάπερ ὁ λάβραξ αὐτὸν μάλα δικαίως τὸν ὀρεγόμενον τούτων λαιμὸν διαπαρεῖς παρὰ πόδας τοιγαροῦν τῆς λιχνείας ταύτης τὰπίχειρα, καὶ ὥσπερ οἱ πίθηκοι δεθεῖς κλοιῷ τὸν τράχηλον ἄλλοις μὲν γέλωτα παρέχεις, σεαυτῷ δὲ δοκεῖς τρυφᾶν, ὅτι ἐστὶ σοι τῶν ἰσχάδων ἀφθόνως ἐντραγεῖν ἢ δὲ ἐλευθερία καὶ τὸ εὐγενὲς αὐτοῖς φυλέταις καὶ φράτερσι φροῦδα πάντα καὶ οὐδὲ μνήμη τις αὐτῶν

25 Καὶ ἀγαπητὸν εἰ μόνον τὸ αἰσχρὸν προσῆν τῷ

<sup>1</sup> αστεικῷ N αστικῷ Dindorf, edd



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time for you to look forward at last to liberty, have you gone and sold *yourself*, virtue and wisdom included? Had you no respect, either, for all those wonderful sermons that your noble Plato and Chrysippus and Aristotle have preached in praise of freedom and in censure of servility? Are you not ashamed to undergo comparison with flatterers and loafers and buffoons, to be the only person in all that Roman throng who wears the incongruous cloak of a scholar and talks Latin with a villainous accent, to take part, moreover, in uproarious dinners, packed with human flotsam that is mostly vile? At these dinners you are vulgar in your compliments, and you drink more than is discreet. Then in the morning, roused by a bell, you shake off the sweetest of your sleep and run about town with the pack, up hill and down dale, with yesterday's mud still on your legs. Were you so in want of lupines and herbs of the field, did even the springs of cold water fail you so completely, as to bring you to this pass out of desperation? No, clearly it was because you did not want water and lupines but cates and meat and wine with a bouquet that you were caught, hooked like a pike in the very part that hankered for all this—in the gullet—and it served you quite right! You are confronting, therefore, the rewards of this greediness, and with your neck in a collar like a monkey you are a laughing-stock to others, but seem to yourself to be living in luxury because you can eat figs without stint. Liberty and noblesse, with all their kith and kin, have disappeared completely, and not even a memory of them abides.

Indeed, it would be lucky for you if the thing

πράγματι, δοῦλον ἀντ' ἐλευθέρου δοκεῖν, οἱ δὲ πόνοι μὴ κατὰ τοὺς πάνυ τούτους οἰκέτας ἄλλ' ὅρα εἰ μετριώτερά σοι προστέτακται τῶν Δρόμωνι καὶ Τιβεῖῳ προστεταγμένων ὧν μὲν γὰρ ἑνεκα, τῶν μαθημάτων ἐπιθυμεῖν φήσας, παρείληφέ σε, ὀλίγον αὐτῷ μέλει “Τί γὰρ κοινόν,” φασί, “λύρα καὶ ὄνω,” πάνυ γοῦν,—οὐχ ὁρᾷς,—ἐκτετήκασι τῷ πόθῳ τῆς Ὀμήρου σοφίας ἢ τῆς Δημοσθένους δεινότητος ἢ τῆς Πλάτωνος μεγαλοφροσύνης, ὧν ἦν τις ἐκ τῆς ψυχῆς ἀφέλη τὸ χρυσίου καὶ τὸ ἀργύριον καὶ τὰς περὶ τούτων φροντίδας, τὸ καταλειπόμενόν ἐστι τυφός καὶ μαλακία καὶ ἡδυνπάθεια καὶ ἀσέλγεια καὶ ὕβρις καὶ ἀπαιδευσία δέϊται δὴ σου ἐπ' ἐκείνα μὲν οὐδαμῶς, ἐπεὶ δὲ πώγωνα ἔχεις βαθὺν καὶ σεμνός τις εἴ τὴν πρόσοψιν καὶ ἱματίον Ἑλληνικὸν εὐσταλῶς περιβέβλησαι καὶ πάντες ἴσασί σε γραμματικὸν ἢ ῥήτορα ἢ φιλόσοφον, καλὸν αὐτῷ δοκεῖ ἀναμεμῖχθαι καὶ τοιοῦτόν τινα τοῖς προιοῦσι καὶ προπομπεύουσιν αὐτοῦ δόξει γὰρ ἐκ τούτου καὶ φιλομαθῆς τῶν Ἑλληνικῶν μαθημάτων καὶ ὁλως περὶ παιδείαν φιλόκαλος ὥστε κινδυνεύεις, ὦ γενναῖε, ἀντὶ τῶν θαυμαστῶν λόγων τὸν πώγωνα καὶ τὸν τρίβωνα μεμισθωκέναι

Χρὴ οὖν σε αἰεὶ σὺν αὐτῷ ὁρᾶσθαι καὶ μηδέποτε ἀπολείπεσθαι, ἀλλὰ ἑώθεν ἐξαναστάντα παρέχειν σεαυτὸν ὀφθησόμενον ἐν τῇ θεραπείᾳ καὶ μὴ λιπεῖν τὴν τάξιν ὃ δὲ ἐπιβάλλων ἐνίστε σοι τὴν χεῖρα, ὃ τι ἂν τύχη ληρεῖ, τοῖς ἐντυγχάνουσιν

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involved only the shame of figuring as a slave instead of a free man, and the labour was not like that of an out-and-out servant. But see if what is required of you is any more moderate than what is required of a Diomo or a Tibius! To be sure, the purpose for which he engaged you, saying that he wanted knowledge, matters little to him, for, as the proverb says, "What has a jackass to do with a lyre?" Ah, yes, can't you see? they are mightily consumed with longing for the wisdom of Homer or the eloquence of Demosthenes or the sublimity of Plato, when, if their gold and their silver and their worries about them should be taken out of their souls, all that remains is pride and softness and self-indulgence and sensuality and insolence and ill-breeding! Truly, he does not want you for that purpose at all, but as you have a long beard, present a distinguished appearance, are neatly dressed in a Greek mantle, and everybody knows you for a grammarian or a rhetorician or a philosopher, it seems to him the proper thing to have a man of that sort among those who go before him and form his escort, it will make people think him a devoted student of Greek learning and in general a person of taste in literary matters. So the chances are, my worthy friend, that instead of your marvellous lectures it is your beard and mantle that you have let for hire.

You must therefore be seen with him always and never be missing, you must get up early to let yourself be noted in attendance, and you must not desert your post. Putting his hand upon your shoulder now and then, he talks nonsense at random,

ἐπιδεικνύμενος ὥς οὐδὲ ὁδῶ βαδίζων ἀμελής ἐστι  
 τῶν Μουσῶν, ἀλλ' εἰς καλὸν τὴν ἐν τῷ περιπάτῳ  
 26 διατίθεται σχολήν· σὺ δ' ἄθλιος τὰ μὲν παρα-  
 δραμῶν, τὰ δὲ βάδην ἄναντα πολλὰ καὶ κάταντα  
 —τοιαύτη γάρ, ὥς οἶσθα, ἡ πόλις—περιελθὼν  
 ἰδρωκᾶς τε καὶ πνευστιᾶς, κακείνου ἔνδον τινὲ τῶν  
 φίλων πρὸς ὃν ἦλθεν διαλεγόμενου, μηδὲ ὅπου  
 καθίσης ἔχων ὀρθὸς ὑπ' ἀπορίας ἀναγιγνώσκεις  
 τὸ βιβλίον προχειρισάμενος

Ἐπειδὴν δὲ ἀσιτόν τε καὶ ἄποτον ἡ νύξ κατα-  
 λάβῃ, λουσάμενος πονηρῶς ἄωρὶ περὶ αὐτό που  
 σχεδὸν τὸ μεσονύκτιον ἡκεις ἐπὶ τὸ δεῖπνον, οὐκέθ'  
 ὁμοίως ἔντιμος οὐδὲ περίβλεπτος τοῖς παροῦσιν,  
 ἀλλ' ἦν τις ἄλλος ἐπεισέλθῃ νεαλέστερος, εἰς  
 τοῦπίσω σύ καὶ οὕτως εἰς τὴν ἀτιμοτάτην γωνίαν  
 ἐξωσθεὶς κατὰκεισαι μάρτυς μόνον τῶν παραφε-  
 ρομένων, τὰ ὅσῃ, εἰ ἐφίκοιτο μέχρι σοῦ, καθάπερ  
 οἱ κύνες περιεσθίων ἢ το σκληρὸν τῆς μαλάχης  
 φύλλον ὃ τὰ ἄλλα συνειλοῦσιν, εἰ ὑπεροφθείῃ  
 ὑπο τῶν προκατακειμένων, ἄσμενος ὑπὸ λιμοῦ  
 παροψόμενος <sup>1</sup>

Οὐ μὴν οὐδὲ ἡ ἄλλη ὕβρις ἀπεστιν, ἀλλ' οὔτε  
 ὧν ἔχεις μόνος—οὐ γὰρ ἀναγκαῖον ἐστὶν καὶ σὲ  
 τῶν αὐτῶν ἀεὶ τοῖς ξένοις καὶ ἀγνώστοις ἀντι-  
 ποιεῖσθαι ἀγνωμοσύνη γὰρ δὴ <sup>2</sup> τοῦτό γε—οὔτε  
 ἡ ὄρνις ὁμοία ταῖς ἄλλαις, ἀλλὰ τῷ μὲν πλησίον  
 παχεῖα καὶ πιμελής, σοὶ δὲ νεοττὸς ἡμίτομος ἢ  
 φάττα τις ὑπόσκληρος, ὕβρις ἀντικρυς καὶ ἀτιμία  
 πολλάκις δ' εἰ <sup>3</sup> ἐπιλίποι ἄλλου τινὸς αἰφνιδίως

<sup>1</sup> παροψόμενος Jemsius παραψόμενος MSS (παραψαμένος U)

<sup>2</sup> δη Fritzschē ση MSS

<sup>3</sup> δ ει U δε other MSS, all except N continuing εἰ  
 λίποι

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showing those who meet him that even when he takes a walk he is not inattentive to the Muses but makes good use of his leisure during the stroll. For your own part, poor fellow, now you run at his side, and now you forge about at a foot's pace, over many ups and downs (the city is like that, you know), until you are sweaty and out of breath, and then, while he is indoors talking to a friend whom he came to see, as you have no place to sit down, you stand up, and for lack of employment read the book with which you armed yourself.

When night overtakes you hungry and thirsty, after a wretched bath you go to your dinner at an unseasonable hour, in the very middle of the night, but you are no longer held in the same esteem and admiration by the company. If anyone arrives who is more of a novelty, for you it is "Get back!" In this way you are pushed off into the most unregarded corner and take your place merely to witness the dishes that are passed, gnawing the bones like a dog if they get as far as you, or regaling yourself with gratification, thanks to your hunger, on the tough mallow leaves with which the other food is garnished, if they should be disdained by those nearer the head of the table.

Moreover, you are not spared other forms of rudeness. You are the only one that does not have an egg. There is no necessity that you should always expect the same treatment as foreigners and strangers that would be unreasonable! Your bird, too, is not like the others, your neighbour's is fat and plump, and yours is half a tiny chick, or a tough pigeon—out and-out rudeness and contumely! Often, if there is a shortage when another guest appears of

επιπαρόντος, ἀράμενος ο διάκονος τὰ σοὶ παρακείμενα φέρων ἐκείνῳ παρατέθεικεν ὑποτονθορύσας, “Σὺ γὰρ ἡμέτερος εἶ” τεμνομένου μὲν γὰρ ἐν τῷ μέσῳ ἢ συὸς ὑπογαστρίου ἢ ἐλάφου, χρὴ ἐκ παντὸς ἢ τὸν διανέμοντα ἴλεων ἔχειν ἢ τὴν Προμηθέως μερίδα φέρεσθαι, ὅστᾳ κεκαλυμμένα τῇ πιμελῇ τὸ γὰρ τῷ μὲν ὑπὲρ σέ τὴν λοπάδα παρεστάναι ἔστ’ ἂν ἀπαγορεύσῃ ἐμφορούμενος, σὲ δὲ οὕτω ταχέως παραδραμεῖν, τίνι φορητὸν ἐλευθέρῳ ἀνδρὶ καὶν ὁπόσῃν αἱ ἐλάφοι τὴν χολὴν ἔχοντι, καίτοι οὐδέπω ἐκείνο ἔφην, ὅτι τῶν ἄλλων ἡδιστόν τε καὶ παλαιότατον οἶνον πινόντων μόνος σὺ πονηρόν τινα καὶ παχὺν πίνεις, θεραπεύων αἰὲ ἐν ἀργύρῳ ἢ χρυσῷ πίνειν, ὡς μὴ ἐλεγχθείης ἀπὸ τοῦ χρώματος οὕτως ἄτιμος ὢν συμπότης καὶ εἴθε γε καὶ ἐκείνου εἰς κόρον ἦν πιεῖν, νῦν δὲ πολλάκις αἰτήσαντος ὁ παῖς “οὐδ’ αἴοντι ἔοικεν”

27 Ἀνιᾶ δὴ σε πολλὰ καὶ ἀθρόα καὶ σχεδὸν τὰ πάντα, καὶ μάλιστα ὅταν σε παρενδοκιμῇ κίναιδός τις ἢ ὀρχηστοδιδάσκαλος ἢ Ἰωνικὰ συνείρων Ἀλεξανδρεωτικός ἀνθρωπίσκος τοῖς μὲν γὰρ τὰ ἐρωτικὰ ταῦτα διακονούμενοις καὶ γραμματίδια ὑπὸ κόλπου διακομίζουσιν πόθεν σύ γ’ ἰσότιμος, κατακείμενος τοιγαροῦν ἐν μυχῷ τοῦ συμποσίου καὶ ὑπ’ αἰδοῦς καταδεδυκὼς στένεις ὡς τὸ εἰκὸς καὶ σεαυτὸν οἰκτεῖρεις καὶ αἰτιᾷ τὴν Τύχην οὐδὲ ὀλίγα σοι τῶν χαρίτων ἐπιψεκάσασαν ἡδέως δ’ ἂν μοι δοκεῖς καὶ ποιητῆς γενέσθαι τῶν ἐρωτικῶν

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a sudden, the waiter takes up what you have before you and quickly puts it before him, muttering "You are one of us, you know. Of course when a side of pork or venison is cut at table, you must by all means have especial favour with the carver or else get a Prometheus-portion, bones hidden in fat. That the platter should stop beside the man above you until he gets tired of stuffing himself, but speed past you so rapidly—what free man could endure it if he had even as much resentment as a deer? And I have not yet mentioned the fact that while the others drink the most delectable and oldest of wines, you alone drink one that is vile and thick, taking good care always to drink out of a gold or silver cup so that the colour may not convict you of being such an unhonoured guest. If only you might have your fill, even of that! But as things are, though you ask for it repeatedly, the page "hath not even the semblance of hearing." <sup>1</sup>

You are annoyed, indeed, by many things, a great many, almost everything, most of all when your favour is rivalled by a cinaedus or a dancing-master or an Alexandrian dwarf who recites Ionics <sup>2</sup>. How could you be on a par, though, with those who render these services to passion and carry notes about in their clothing? So, couched in a far corner of the dining room and shrinking out of sight for shame, you groan, naturally, and commiserate yourself and carp at Fortune for not besprinkling you with at least a few drops of the amenities. You would be glad, I think, to become a composer of

<sup>1</sup> *Iliad* 23, 430

<sup>2</sup> Anacreontics, Sotadeans, and in general, the "erotic ditties" mentioned below

ἀσμάτων ἢ καὶ ἄλλου ποιήσαντος δύνασθαι ἀδελφῶς<sup>1</sup> ὁρᾶς γὰρ οἷ τὸ προτιμᾶσθαι καὶ εὐδοκίμεῖν ἐστὶν ὑποσταίης δὲ ἄν, εἰ καὶ μάγον ἢ μάντιν ὑποκρίνασθαι δέοι τῶν κλήρους πολυτάλαντους καὶ ἀρχὰς καὶ ἀθρόους τοὺς πλούτους ὑπισχνουμένων καὶ γὰρ αὐ καὶ τούτους ὁρᾶς εὖ φερομένους ἐν ταῖς φιλίαις καὶ πολλῶν ἀξιουμένους καὶ ἔν τι οὖν τούτων ἡδέως ἂν γένοιο, ὥς μὴ ἀπόβλητος καὶ περιττός εἴης ἀλλ' οὐδὲ πρὸς ταῦτα ο κακοδαίμων πιθανὸς εἶ τοιγαροῦν ἀνάγκη μειοῦσθαι καὶ σιωπῇ ἀνέχεσθαι ὑπομιῶζοντα καὶ ἀμελούμενον

- 28 Ἦν μὲν γὰρ κατείπη σοῦ τις ψιθυρὸς οἰκέτης, ὥς μόνος οὐκ ἐπῆνεις τὸν τῆς δεσποίνης παιδίσκον ὀρχούμενον ἢ κιθαρίζοντα, κίνδυνος οὐ μικρὸς ἐκ τοῦ πράγματος χρὴ οὖν χερσαίου βατραχου δίκην διψῶντα κεκραγέναι, ὡς ἐπίσημος ἐσῆ ἐν τοῖς ἐπαινοῦσι καὶ κορυφαῖος ἐπιμελουμενον πολλακὶς δὲ καὶ τῶν ἄλλων σιωπησάντων αὐτὸν ἐπειπεῖν ἐσκεμμένον τινὰ ἔπαινον πολλὴν τὴν κολακείαν ἐμφανιοῦντα

Τὸ μὲν γὰρ λιμῶ συνοντα καὶ ἡ Δία γε διψῶντα μύρω χρίεσθαι καὶ στεφανοῦσθαι τὴν κεφαλὴν, ἡρέμα καὶ γελοῖον εἰκας γὰρ τότε στηλῆ ἐώλου τινὸς νεκροῦ ἀγοντος ἐναγίσματα καὶ γὰρ ἐκείνων καταχέαντες μύρον καὶ τὸν στέφανον ἐπιθέντες αὐτοῖ πίνουσι καὶ εὐωχοῦνται τὰ παρεσκευασμένα

- 29 Ἦν μὲν γὰρ καὶ ζηλότυπός τις ἢ καὶ παῖδες εὐμορφοὶ ὧσιν ἢ νέα γυνὴ καὶ σὺ μὴ παντελῶς πορρω Ἀφροδίτης καὶ Χαρίτων ἥς, οὐκ ἐν εἰρήνῃ

<sup>1</sup> δεξιῶς Jacobs



## ON SALARIED POSTS IN GREAT HOUSES

erotic ditties, or at all events to be able to sing them properly when somebody else had composed them for you see where precedence and favour go ! You would put up with it if you had to act the part of a magician or a soothsayer, one of those fellows who promise legacies amounting to many thousands, governorships, and tremendous riches, you see that they too get on well in their friendships and are highly valued. So you would be glad to adopt one of those roles in order not to be entirely despicable and useless, but even in them, worse luck, you are not convincing. Therefore you must needs be humble and suffer in silence, with stifled groans and amid neglect.

If a whispering servant accuse you of being the only one who did not praise the mistress's page when he danced or played, there is no little risk in the thing. So you must raise your thirsty voice like a stranded frog, taking pains to be conspicuous among the claque and to lead the chorus, and often when the others are silent you must independently let drop a well-considered word of praise that will convey great flattery.

That a man who is famished, yes, and athirst, should be perfumed with myrrh and have a wreath on his head is really rather laughable, for then you are like the gravestone of an ancient corpse that is getting a feast to his memory. They drench the stones with myrrh and crown them with wreaths, and then they themselves enjoy the food and drink that has been prepared !

If the master is of a jealous disposition and has handsome sons or a young wife, and you are not wholly estranged from Aphrodite and the Graces,

τὸ πρᾶγμα οὐδὲ ὁ κίνδυνος εὐκαταφρονητος ὧτα γὰρ καὶ ὀφθαλμοὶ βασιλέως πολλοί, οὐ μόνον τάληθῇ ὀρώντες, ἀλλ' αἰεί τι καὶ προσεπιμετροῦντες, ὥς μὴ νυστάζειν δοκοῖεν δεῖ οὖν ὥσπερ ἐν τοῖς Περσικοῖς δείπνοις κάτω νεύοντα κατακείσθαι, δεδιότα μὴ τις εὐνοῦχος σε ἴδῃ προσβλέψαντα μιᾷ τῶν παλλακίδων, ἐπεὶ ἄλλος γε εὐνοῦχος ἐντέταμένον πάλαι τὸ τόξον ἔχων ἂ μὴ θέμις ὀρώντα ἔτοιμος κολάσαι,<sup>1</sup> διαπείρας τῷ οἴστῳ μεταξὺ πίνοντος τὴν γνάθον

- 30 Εἵτα ἀπελθὼν τοῦ δείπνου μικρὸν τι κατέδαρθες ὑπὸ δὲ ᾧδῃν ἀλεκτρυόνων ἀνεγρόμενος, “ὦ δαίμων ἐγώ,” φήσ, “καὶ ἀθλίος, οἷας τὰς πάλαι διατριβάς ἀπολιπὼν καὶ ἐταίρους καὶ βίον ἀπράγμονα καὶ ὕπνον μετρούμενον τῇ ἐπιθυμίᾳ καὶ περιπατοῦς ἐλευθερίους εἰς οἶον βάραθρον φέρων εμαυτὸν ἐνσέσεικα τίνος ἕνεκα, ὦ θεοί, ἢ τίς ὁ λαμπρὸς οὗτος μισθός ἐστιν, οὐ γὰρ καὶ ἄλλως μοι πλείω τούτων ἐκπορίζειν δυνατόν ἦν καὶ προσῆν τὸ ἐλεύθερον καὶ τὸ πάντα ἐπ' ἔξουσίας, νῦν δὲ τὸ τοῦ λόγου, λέων κρόκη δεθείς, ἄνω καὶ κάτω περισύρομαι, τὸ παντῶν οἰκτιστον, οὐκ εὐδοκιμεῖν εἰδὼς οὐδὲ κεχαρισμένος εἶναι δυνάμενος ἰδιώτης γὰρ ἔγωγε τῶν τοιούτων καὶ ἄτεχνος, καὶ μάλιστα παραβαλλόμενος ἀνδράσι τέχνην τὸ πρᾶγμα πεποιημένοις, ὥστε<sup>2</sup> καὶ ἀχαριστός εἰμι καὶ ἡκιστα συμποτικός, οὐδ' ὅσον γέλωτα ποιῆσαι δυνάμενος συνήμι δὲ ὥς καὶ ἐνοχλῶ πολλάκις βλεπόμενος, καὶ μάλισθ' ὅταν

<sup>1</sup> ἔτοιμος κολάσαι Bekker not in MSS

<sup>2</sup> ὥστε 5, edd ὡς δε MSS

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your situation is not peaceful or your danger to be taken lightly. The king has many ears and eyes, which not only see the truth but always add something more for good measure, so that they may not be considered heavy-lidded. You must therefore keep your head down while you are at table, as at a Persian dinner, for fear that an eunuch may see that you looked at one of the concubines, for another eunuch, who has had his bow bent this long time, is ready to punish you for eyeing what you should not, driving his arrow through your cheek just as you are taking a drink.

Then, after you have left the dinner-party, you get a little bit of sleep, but towards cock-crow you wake up and say "Oh, how miserable and wretched I am!" To think what I left—the occupations of former days, the comrades, the easy life, the sleep limited only by my inclination, and the strolls in freedom—and what a pit I have impetuously flung myself into! Why, in heaven's name? What does this splendid salary amount to? Was there no other way in which I could have earned more than this and could have kept my freedom and full independence? As the case stands now, I am pulled about like a lion leashed with a thread, as the saying is, up hill and down dale, and the most pitiful part of it all is that I do not know how to be a success and cannot be a favourite. I am an outsider in such matters and have not the knack of it, especially when I am put in comparison with men who have made an art of the business. Consequently I am unentertaining and not a bit convivial, I cannot even raise a laugh. I am aware, too, that it often actually annoys him to look at me above all when he

ηδίων αὐτὸς αὐτοῦ εἶναι θέλη σκυθρωπὸς γὰρ αὐτῷ δοκῶ καὶ ὅλως οὐκ ἔχω ὅπως ἀρμόσωμαι πρὸς αὐτόν ἦν μὲν γὰρ ἐπὶ τοῦ σεμνοῦ φυλάττω ἑμαυτόν, ἀηδὴς ἔδοξα καὶ μονονουχὶ φευκτέος ἦν δὲ μειδιάσω καὶ ῥυθμίσω τὸ πρόσωπον εἰς τὸ ἡδιστον, κατεφρόνησεν εὐθύς καὶ διέπτυσεν, καὶ τὸ πρᾶγμα ὁμοιον δοκεῖ ὥσπερ ἂν εἴ τις κωμῳδίαν ὑποκρίναιτο τραγικὸν προσωπεῖον περικείμενος τὸ δ' ὅλον, τίνα ἄλλον ὁ μάταιος ἑμαυτῷ βιώσομαι βίον τὸν παρόντα τοῦτον ἄλλω βεβιωκώς,"

31 "Ἐτι σου ταῦτα διαλογιζομένου ὁ κῶδων ἤχησεν, καὶ χρὴ τῶν ὁμοίων ἔχεσθαι καὶ περινοστεῖν καὶ ἐστάναι, ὑπαλείψαντα γε πρότερον τοὺς βουβῶνας καὶ τὰς ἰγνύας, εἰ θέλεις διαρκέσαι πρὸς τὸν ἄθλον εἴτα δεῖπνον ὁμοιον καὶ εἰς τὴν αὐτὴν ὥραν περιηγμένον καὶ σοι τὰ τῆς διαίτης πρὸς τὸν παλαι βίον ἀντίστροφα, καὶ ἡ ἀγρυπνία δὲ καὶ ὁ ἰδρὼς καὶ ὁ κάματος ἡρέμα ἤδη ὑπορυττουσιν, ἡ φθόνη ἡ περιπνευμονίαν ἡ κωλου ἄλγημα ἡ τὴν καλὴν ποδάγραν ἀναπλάττοντες ἀντέχεις δὲ ὁμως, καὶ πολλάκις κατακεῖσθαι δέον, οὐδὲ τοῦτο συγκεχωρηται σκῆψις γὰρ ἡ νόσος καὶ φυγὴ τῶν καθηκόντων ἐδοξεν ὥστ' ἐξ ἀπάντων ὥχρος αἰεὶ καὶ ὅσον οὐδέπω τεθνηξομένῳ ἔοικας

32 Καὶ τὰ μὲν ἐν τῇ πόλει ταῦτα ἦν δέ που καὶ ἀποδημῆσαι δέη, τὰ μὲν ἄλλα ἐγὼ ὕοντος δὲ πολλάκις ὕστατος ἐλθὼν—τοιούτο γάρ σοι ἀποκεκλήρωται καὶ τὸ ζεῦγος—περιμένεις ἔστ' ἂν οὐκέτ' οὔσης καταγωγῆς τῷ μαγεῖρῳ σε ἢ τῷ τῆς δεσποίνης κομμωτῇ συμπαραβύσωσιν, οὐδὲ τῶν φρυγάνων δαψιλῶς ὑποβαλόντες

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wishes to be merrier than his wont, for I seem to him gloomy. I cannot suit him at all. If I keep to gravity, I seem disagreeable and almost a person to run away from, and if I smile and make my features as pleasant as I can, he despises me outright and abominates me. The thing makes no better impression than as if one were to play a comedy in a tragic mask! All in all, what other life shall I live for myself, poor fool, after having lived this one for another?

While you are still debating these matters the bell rings, and you must follow the same routine, go the rounds and stand up, but first you must rub your loins and knees with ointment if you wish to last the struggle out! Then comes a similar dinner, prolonged to the same hour. In your case the diet is in contrast to your former way of living, the sleeplessness, too, and the sweating and the weariness gradually undermine you, giving rise to consumption, pneumonia, indigestion, or that noble complaint, the gout. You stick it out, however, and often you ought to be abed but this is not permitted. They think illness a pretext, and a way of slirking your duties. The general consequences are that you are always pale and look as if you were going to die any minute.

So it goes in the city. And if you have to go into the country, I say nothing of anything else, but it often rains, you are the last to get there—even in the matter of houses it was your luck to draw that kind!—and you wait about until for lack of accommodation they crowd you in with the cook or the mistress's handmaiden without giving you even a generous supply of litter for a bed!

33 Οὐκ ὀκνῶ δέ σοι καὶ διηγῆσασθαι ὁ μοι Θεσμό-  
 πολις οὗτος ὁ Στωικὸς διηγῆσατο συμβὰν αὐτῷ  
 πάνυ γελοῖον καὶ νῆ Δί' οὐκ ἀνέλπιστον ὥς ἂν  
 καὶ ἄλλω ταῦτόν συμβαιη συνῆν μὲν γὰρ  
 πλουσία τινὶ καὶ τρυφώσῃ γυναικὶ τῶν ἐπιφανῶν  
 ἐν τῇ πολει δεῆσαν δὲ καὶ ἀποδημῆσαί ποτε, τὸ  
 μὲν πρῶτον ἐκείνο παθεῖν ἔφη γελοιοτάτον,  
 συγκαθέζεσθαι γὰρ<sup>1</sup> αὐτῷ παραδεδόσθαι φιλο-  
 σόφῳ ὄντι κίναιδόν τινα τῶν πεπιττωμένων τὰ  
 σκέλη καὶ τὸν πώγωνα περιεξυρημένων διὰ  
 τιμῆς δ' αὐτὸν ἐκείνη, ὥς τὸ εἶκος, ἦγεν καὶ  
 τούνομα δὲ τοῦ κιναίδου ἀπεμνημόνευεν Χελι-  
 δόνιον γὰρ καλεῖσθαι τοῦτο τοίνυν πρῶτον  
 ἡλίκον, σκυθρωπῷ καὶ γέροντι ἀνδρὶ καὶ πολὺ  
 τὸ γένειον—οἶσθα δὲ ὡς βαθὺν πώγωνα καὶ  
 σεμνὸν ὁ Θεσμόπολις εἶχεν—παρακαθίζεσθαι  
 φύκος ἐντετριμμένον καὶ ὑπογεγραμμένον τοὺς  
 ὀφθαλμοὺς καὶ διασεσαλευμένον το βλέμμα καὶ  
 τὸν τράχηλον ἐπικεκλασμένον, οὐ χελιδόνα μὰ  
 Δί, ἀλλὰ γυῖπά τινα περιτετιλμένον τὰ πτερά<sup>2</sup>  
 καὶ εἰ γε μὴ πολλὰ δεθῆναι αὐτοῦ, καὶ τὸν κεκρύ-  
 φalon ἔχοντα ἐπὶ τῇ κεφαλῇ ἂν συγκαθίζεσθαι  
 τὰ δ' οὖν ἄλλα παρ' ὅλην τὴν ὁδὸν μυρίας τὰς  
 ἀηδίας ἀνασχέσθαι ὑπάδοντος καὶ τερετίζοντος,  
 εἰ δὲ μὴ ἐπεῖχεν αὐτός, ἴσως ἂν καὶ ὀρχουμένου  
 ἐπὶ τῆς ἀπῆνης

34 "Ἐτερον δ' οὖν τι καὶ τοιοῦτον αὐτῷ προστα-  
 χθῆναι καλέσασα γὰρ αὐτὸν ἡ γυνή, "Θεσμό-  
 πολι," φησὶν, "οὕτως ὄναιο, χάριν οὐ μικράν

<sup>1</sup> γὰρ Fritzschē παρ' MSS

<sup>2</sup> Text Halbertsma, de Jong περιτετιλμενον τοῦ πώγωνος τὰ πτερά MSS

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I make no bones of telling you a story that I was told by our friend Thesmopolis, the Stoic, of something that happened to him which was very comical, and it is not beyond the bounds of possibility that the same thing may happen to someone else. He was in the household of a rich and self-indulgent woman who belonged to a distinguished family in the city. Having to go into the country one time, in the first place he underwent, he said, this highly ridiculous experience, that he, a philosopher, was given a favourite to sit by, one of those fellows who have their legs depilated and their beards shaved off, the mistress held him in high honour, no doubt. He gave the fellow's name, it was Dovey.<sup>1</sup> Now what a thing that was, to begin with, for a stern old man with a grey beard (you know what a long, venerable beard Thesmopolis used to have) to sit beside a fellow with rouged cheeks, underlined eyelids, an unsteady glance, and a skinny neck—no dove, by Zeus, but a plucked vulture! Indeed, had it not been for repeated entreaties, he would have worn a hair net on his head. In other ways too Thesmopolis suffered numerous annoyances from him all the way, for he hummed and whistled and no doubt would even have danced in the carriage if Thesmopolis had not held him in check.

Then too, something else of a similar nature was required of him. The woman sent for him and said, "Thesmopolis, I am asking a great favour of you,

<sup>1</sup> Chelidonion Little Swallow

αἰτούσῃ δὸς μηδὲν ἀντειπὼν μηδὲ ὅπως ἐπὶ πλείον σου δεήσομαι περιμένοντας” τοῦ δέ, ὅπερ εἶκος ἦν, ὑποσχομένου πάντα πράξειν, “Δέομαί σου τοῦτο,” ἔφη, “χρηστὸν ὁρῶσά σε καὶ ἐπιμελῇ καὶ φιλόστοργον, τὴν κύνα ἣν οἶσθα τὴν Μυρρίνην ἀναλαβὼν εἰς τὸ ὄχημα φύλαττέ μοι καὶ ἐπιμελοῦ ὅπως μηδεὶς ἐνδεὴς ἔσται βαρύνεται γὰρ ἡ ἀθλία τὴν γαστέρα καὶ σχεδὸν ὥς ἐπιτεξέστιν οἱ δὲ κατάρατοι οὗτοι καὶ ἀπειθεῖς οἰκέται οὐχ ὅπως ἐκείνης, ἀλλ’ οὐδ’ ἐμοῦ αὐτῆς πολὺν ποιοῦνται λόγον ἐν ταῖς ὁδοῖς μὴ τοίνυν τι σμικρὸν οἴθῃς εὖ ποιήσῃ με τὸ περισπούδαστόν μοι καὶ ἡδιστὸν κυνίδιον διαφυλάξας” ὑπέσχετο ὁ Θεσμόπολις πολλὰ ἱκετευούσης καὶ μονονουχί καὶ δακρυνούσης τὸ δὲ πρᾶγμα παγγέλοιον ἦν, κυνίδιον ἐκ τοῦ ἱματίου προκῦπτον μικρὸν ὑπὸ τὸν πώγωνα καὶ κατουρήσαν πολλάκις, εἰ καὶ μὴ ταῦτα ὁ Θεσμόπολις προσετίθει, καὶ βαύζον λεπτῇ τῇ φωνῇ—τοιαῦτα γὰρ τὰ Μελιταῖα—καὶ τὸ γένειον τοῦ φιλοσόφου περιλιχμώμενον, καὶ μάλιστα εἴ τι τοῦ χθιζοῦ αὐτῷ ζωμοῦ ἐγκατεμέμικτο καὶ ὃ γε κῖναιδος, ὁ σύνης, οὐκ ἄμουςως ποτὲ καὶ εἰς τοὺς ἄλλους τοὺς παρόντας ἐν τῷ συμποσίῳ ἀποσκωπτων, ἐπειδὴ ποτε καὶ ἐπὶ τὸν Θεσμόπολιν καθῆκε τὸ σκῶμμα, “Περὶ δὲ Θεσμοπόλιδος,” ἔφη, “τοῦτο μόνον εἰπεῖν ἐχω, ὅτι ἀντὶ Στωικοῦ ἤδη Κυνικὸς ἡμῖν γεγέννηται τὸ δ’ οὖν κυνίδιον καὶ τετοκέσθαι ἐν τῷ τρίβωνι τῷ τοῦ Θεσμοπόλιδος ἐπυθόμην

- 35 Τοιαῦτα ἐντροφῶσι, μᾶλλον δὲ ἐνυβρίζουσι τοῖς συνοῦσι, κατὰ μικροὶ αὐτοὺς χειροθετοῦσιν τῇ ὑβρεὶ παρασκευάζοντες οἷδα δ’ ἐγὼ καὶ ῥήτορα



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please do it for me without making any objections or waiting to be asked repeatedly.' He promised, as was natural, that he would do anything, and she went on "I ask this of you because I see that you are kind and thoughtful and sympathetic—take my dog Myrthina (you know her) into your carriage and look after her for me, taking care that she does not want for anything. The poor thing is unwell and is almost ready to have puppies, and these abominable, disobedient servants do not pay much attention even to me on journeys, let alone to her. So do not think that you will be rendering me a trivial service if you take good care of my precious, sweet doggie." Thesmopolis promised, for she plied him with many entreaties and almost wept. The situation was as funny as could be—a little dog peeping out of his cloak just below his beard, wetting him often, even if Thesmopolis did not add that detail, barking in a squeaky voice (that is the way with Maltese dogs, you know), and licking the philosopher's beard, especially if any suggestion of yesterday's gravy was in it! The favourite who had sat by him was joking rather wittily one day at the expense of the company in the dining-room, and when in due course his banter reached Thesmopolis, he remarked "As to Thesmopolis, I can only say that our Stoic has finally gone to the dogs!"<sup>1</sup> I was told, too, that the doggie actually had her puppies in the cloak of Thesmopolis.

That is the way they make free with their dependants, yes, make game of them, gradually rendering them submissive to their effrontery. I know a sharp

<sup>1</sup> *i.e.* had become a Cynic

τῶν καρχάρων ἐπὶ τῷ δείπνῳ κελευσθέντα μελετήσαντα μὰ τὸν Δι' οὐκ ἀπαιδεύτως, ἀλλὰ πάντορως καὶ συγκεκροτημένως ἐπηνεῖτο γοῦν μεταξὺ πινόντων οὐ πρὸς ὕδωρ μεμετρημένον, ἀλλὰ πρὸς οἴνου ἀμφορέας λέγων, καὶ τοῦτο ὑποστήναι τὸ τόλμημα ἐπὶ διακοσίαις δραγμαῖς ἐλέγετο

Ταῦτα μὲν οὖν ἴσως μέτρια ἦν δὲ ποιητικὸς αὐτὸς ἢ συγγραφικὸς ὁ πλούσιος ἦ, παρὰ τὸ δείπνον τὰ αὐτοῦ ῥαψωδῶν, τότε καὶ μάλιστα διαρραγῆναι χρὴ ἐπαινοῦντα καὶ κολακεύοντα καὶ τρόπους ἐπαίνων καινοτέρους ἐπινοοῦντα εἰσὶ δ' οἱ καὶ ἐπὶ κάλλει θαυμάζεσθαι ἐθέλουσιν, καὶ δεῖ Ἀδώνιδας αὐτοὺς καὶ Ῥακίνθους ἀκούειν, πῆχεως ἐνίοτε τὴν ῥίνα ἔχοντας σὺ δ' οὖν ἂν μὴ ἐπαινῆς, εἰς τὰς λιθοτομίας τὰς Διονυσίου εὐθύς ἀφίξη ὥς καὶ φθονῶν καὶ ἐπιβουλεύων αὐτῷ χρὴ δὲ καὶ σοφοὺς καὶ ῥήτορας εἶναι αὐτούς, καὶ εἴ τι σολοικίσαντες τύχωσιν, αὐτὸ τοῦτο<sup>1</sup> τῆς Ἀττικῆς καὶ τοῦ Ὑμηττοῦ μεστοὺς δοκεῖν τοὺς λόγους καὶ νόμον εἶναι τὸ λοιπὸν οὕτω λέγειν

36 Καίτοι φορητὰ ἴσως τὰ τῶν ἀνδρῶν αἱ δὲ οὖν<sup>2</sup> γυναῖκες—καὶ γὰρ αὖ καὶ τόδε ὑπὸ τῶν γυναικῶν σπουδάζεται, τὸ εἶναί τινας αὐταῖς πεπαιδευμένους μισθοῦ ὑποτελεῖς<sup>3</sup> συνόντας καὶ

<sup>1</sup> αὐτὸ τοῦτο edd αὐτὸ τὸ MSS Perhaps something more has been lost

<sup>2</sup> δε οὖν Seager δη οὖν MSS

<sup>3</sup> μισθου υποτελεῖς = υπομίσθους Cobet and Fritzsche emend

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tongued rhetorician who made a speech by request at dinner in a style that was not by any means uncultivated, but very finished and studied. He was applauded, however, because his speech, which was delivered while they were drinking, was timed by flasks of wine instead of measures of water! And he took this venture on, it was said, for two hundred drachmas<sup>1</sup>

All this is not so bad, perhaps. But if Dives himself has a turn for writing poetry or prose and recites his own compositions at dinner, then you must certainly split yourself applauding and flattering him and excogitating new styles of praise. Some of them wish to be admired for their beauty also, and they must hear themselves called an Adonis or a Hyacinthus, although sometimes they have a yard of nose. If you withhold your praise, off you go at once to the quaries of Dionysius because you are jealous and are plotting against your master. They must be philosophers and rhetoricians, too, and if they happen to commit a solecism, precisely on that account their language must seem full of the flavour of Attica and of Hymettus, and it must be the law to speak that way in future.

After all, one could perhaps put up with the conduct of the men. But the women—! That is another thing that the women are keen about—to have men of education living in their households on a salary.

<sup>1</sup> It was not the fashion at ancient banquets for guests to make speeches. In consenting to deliver a selection from his repertory, the rhetorician put himself on a par with a professional entertainer. This was bad enough, but he made things still worse by allowing the company to time his speech with a substitute for a water clock which they improvised out of a flask of wine.

τῷ φορεῖν ἐπομένους ἐν γάρ τι καὶ τοῦτο τῶν ἄλλων καλλωπισμάτων αὐταῖς δοκεῖ, ἣν λέγεται ὡς πεπαιδευμένοι τέ εἰσιν καὶ φιλόσοφοι καὶ ποιοῦσιν ἄσματα οὐ πολὺ τῆς Σαπφούς ἀποδέοντα—διὰ δὴ ταῦτα μισθωτοὺς καὶ αὐταὶ περιάγονται ῥήτορας καὶ γραμματικούς καὶ φιλοσόφους, ἀκροῶνται δ' αὐτῶν—πηνίκα, γελοίου γὰρ καὶ τοῦτο—ἦτοι μεταξὺ κομμούμεναι καὶ τὰς κόμας παραπλεκόμεναι ἢ παρὰ τὸ δεῖπνον ἄλλοτε γὰρ οὐκ ἄγουσι σχολήν· πολλάκις δὲ καὶ μεταξὺ τοῦ φιλοσόφου τι διεξιόντος ἢ ἄβρα προσελθοῦσα ὥρεξε παρὰ τοῦ μοιχοῦ γραμμάτιον, οἱ δὲ περὶ σωφροσύνης ἐκεῖνοι λόγοι ἐστᾶσι περιμένοντες, ἐστ' ἂν ἐκείνη ἀντιγράψασα τῷ μοιχῷ ἐπαναδράμῃ πρὸς τὴν ἀκροασιν

37 Ἐπειδὴν δέ ποτε διὰ μακροῦ τοῦ χρόνου Κρονίων ἢ Παναθηναίων ἐπισταντων πέμπηται τί σοι ἐφεστρίδιον ἀθλιον ἢ χιτῶνιον ὑπόσαθρον, ἐνταῦθα μάλιστα πολλὴν δεῖ καὶ μεγάλην γενέσθαι τὴν πομπήν· καὶ ὁ μὲν πρῶτος εὐθύς ἔτι σκεπτομένου<sup>1</sup> παρακούσας τοῦ δεσπότου προδραμὼν καὶ προμηνύσας ἀπέρχεται μισθὸν οὐκ ὀλίγον τῆς ἀγγελίας προλαβὼν· ἔωθεν δὲ τρισκαίδεκα ἤκουσιν κομίζοντες, ἕκαστος ὡς πολλὰ εἶπε καὶ ὡς ὑπέμνησε καὶ ὡς επιτραπεῖς τὸ κάλλιον ἐπελέξατο διεξιὼν· ἅπαντες δ' οὖν ἀπαλλάττονται λαβόντες, ἐτι καὶ βρενθύμενοι ὅτι μὴ πλείω ἔδωκας

38 Ὁ μὲν γὰρ μισθὸς αὐτὸς κατὰ δυ' οβολοὺς ἢ τέτταρας, καὶ βαρὺς αἰτῶν σὺ καὶ ὀχληρὸς δοκεῖς· ἵνα δ' οὖν λάβῃς, κολακευτέος μὲν αὐτὸς

<sup>1</sup> ἔτι σκεπτομένου 5, edd. επισκεπτομένου MSS

## ON SALARIED POSTS IN GREAT HOUSES

and following their litters. They count it as one among their other embellishments if it is said that they are cultured and have an interest in philosophy and write songs not much inferior to Sappho's. To that end, forsooth, they too trained rhetoricians and grammarians and philosophers about, and listen to their lectures—when it is ludicrous<sup>1</sup>—either while their toilet is being made and their hair dressed, or at dinner, at other times they are too busy. And often while the philosopher is delivering a discourse the maid comes up and hands her a note from her lover, so that the lecture on chastity is kept waiting until she has written a reply to the lover and hurries back to hear it.

At last, after a long lapse of time, when the feast of Cronus<sup>1</sup> or the Panathenaic festival comes, you are sent a beggarly scarf or a flimsy undergarment. Then by all means there must be a long and impressive procession. The first man, who has overheard his master still discussing the matter, immediately runs and tells you in advance, and goes away with a generous fee for his announcement, paid in advance. In the morning a baker's dozen of them come bringing it, and each one tells you "I talked about it a great deal!" "I jogged his memory!" "It was left to me, and I chose the finest one!" So all of them depart with a tip, and even grumble that you did not give more.

As to your pay itself, it is a matter of two obols, or four, at a time, and when you ask for it you are a bore and a nuisance. So, in order to get it you

<sup>1</sup> The Greek festival that corresponded to the Roman Saturnalia.

καὶ ἰκετευτέος, θεραπευτέος δὲ καὶ ὁ οἰκονόμος, οὗτος μὲν κατ'<sup>1</sup> ἄλλον θεραπείας τρόπον <sup>2</sup> οὐκ ἀμελητέος δὲ οὐδὲ ὁ σύμβουλος καὶ φίλος καὶ τὸ ληφθὲν ἤδη προωφείλετο ἱματιοκαπήλῳ ἢ ἱατρῷ ἢ σκυτοτόμῳ τινί ἄδωρα<sup>3</sup> οὖν σοι τὰ δῶρα καὶ ἀνόνητα

- 39 Πολὺς δὲ ὁ φθόνος, καὶ πού καὶ διαβολὴ τις ἡρέμα ὑπεξανίσταται πρὸς ἄνδρα ἤδη τοὺς κατὰ σοῦ λόγους ἡδέως ἐνδεχόμενον ὁρᾷ γὰρ ἤδη σὲ μὲν ὑπὸ τῶν συνεχῶν πόνων ἐκτετρυχόμενον καὶ πρὸς τὴν θεραπείαν σκάζοντα καὶ ἀπηυδηκότα, τὴν ποδάγραν δὲ υπανιούσαν ὅλως γὰρ ὅπερ ἦν νοστιμωτάτον ἐν σοὶ ἀπανθισάμενος καὶ τὸ ἐγκαρπύοτατον τῆς ἡλικίας καὶ τὸ ἀκμαιότατον τοῦ σώματος ἐπιτρίψας καὶ ῥάκος σε πολυσχιδὲς ἐργασάμενος ἤδη περιβλέπει, σὲ μὲν οἷ τῆς κόπρου ὑπορρίψει φέρων, ἄλλον δὲ ὅπως τῶν δυναμένων τοὺς πόνους καρτερεῖν προσλήψεται καὶ ἦτοι μεираκιον αὐτοῦ ὅτι ἐπείρασάς ποτε<sup>4</sup> ἢ τῆς γυναικὸς ἀβραν παρθένου γέρων ἀνὴρ διαφθείρεις ἢ ἄλλο τι τοιοῦτον ἐπικληθεῖς, νύκτωρ ἐγκεκαλυμμένος ἐπὶ τραχηλὸν ὥσθεις ἐξελήλυθας, ἐρημος ἀπάντων καὶ ἀπορος, τὴν βελτίστην ποδάγραν αὐτῷ γήρα παραλαβών, καὶ ἂ μὲν τέως ἦδεις ἀπομαθὼν ἐν τοσούτῳ χρόνῳ, θυλάκου δὲ μείζω τὴν γαστέρα ἐργασάμενος, ἀπλήρωτόν τι καὶ ἀπαραίτητον κακόν καὶ γὰρ ὁ λαιμὸς ἀπαιτεῖ τὰ<sup>5</sup> ἐκ τοῦ ἔθους καὶ ἀπομανθάνων αὐτὰ ἀγανακτεῖ

<sup>1</sup> κατ A M H καὶ MSS

<sup>2</sup> Text ζ edd ἄλλος τροπος MSS

<sup>3</sup> ἄδωρα vulg ἄωρα MSS <sup>4</sup> ποτε ζ τότε MSS

<sup>5</sup> τα Lehmann not in MSS

## ON SALARIED POSTS IN GREAT HOUSES

must flatter and wheedle the master and pay court to his steward too, but in another way, and you must not neglect his friend and adviser, either. As what you get is already owing to a clothier or doctor or shoemaker, his gifts are no gifts and profit you nothing<sup>1</sup>

You are greatly envied, however, and perhaps some slanderous story or other gradually gets afoot by stealth and comes to a man who by now is glad to receive charges against you, for he sees that you are used up by your unbroken exertions and pay lame and exhausted court to him, and that the gout is growing upon you. To sum it up, after garnering all that was most profitable in you, after consuming the most fruitful years of your life and the greatest vigour of your body, after reducing you to a thing of rags and tatters, he is looking about for a rubbish-heap on which to cast you aside unceremoniously, and for another man to engage who can stand the work. Under the charge that you once made overtures to a page of his, or that, in spite of your age, you are trying to seduce an innocent girl, his wife's maid, or something else of that sort, you leave at night, hiding your face, bundled out neck and crop, 'destitute of everything and at the end of your tether, taking with you, in addition to the burden of your years, that excellent companion, gout. What you formerly knew you have forgotten in all these years, and you have made your belly bigger than a sack, an insatiable, inexorable curse. Your gullet, too, demands what it is used to, and dislikes to unlearn its lessons.

<sup>1</sup> An allusion to Sophocles, *Ajar* 665 *εχθρῶν ἔδωρα δῶρα κοινὰ σνησίμα*

40 Καί σε οὐκ ἂν τις ἄλλος δέξαιτο ἔξωρον ἤδη γεγονότα καὶ τοῖς γεγηρακόσιν ἵπποις εἰκότα, ὧν οὐδὲ τὸ δέρμα ὁμοίως χρήσιμον ἄλλως τε καὶ ἡ ἐκ τοῦ ἀπωσθῆναι διαβολὴ πρὸς τὸ μείζον εἰκαζομένη μοιχὸν ἢ φαρμακέα σε ἢ τι τοιοῦτον ἄλλο δοκεῖν ποιεῖ ο μὲν γὰρ κατήγορος καὶ σιωπῶν ἀξιόπιστος, σὺ δὲ Ἕλληνα καὶ ῥάδιος τὸν τρόπον καὶ πρὸς πᾶσαν ἀδικίαν εὐκόλος τοιούτους γὰρ ἀπαντας ἡμᾶς εἶναι οἴονται, καὶ μάλα εἰκότως δοκῶ γάρ μοι καὶ τῆς τοιαύτης δόξης αὐτῶν, ἣν ἔχουσι περὶ ἡμῶν, κατανενοηκέναι τὴν αἰτίαν πολλοὶ γὰρ εἰς τὰς οἰκίας παρελθόντες ὑπὲρ τοῦ μηδὲν ἄλλο χρήσιμον εἰδέναι μαντείας<sup>1</sup> καὶ φαρμακείας ὑπέσχοντο καὶ χαριτας ἐπὶ τοῖς ἐρωτικοῖς καὶ ἐπαγωγὰς τοῖς ἐχθροῖς, καὶ ταῦτα πεπαιδεύσθαι λέγοντες καὶ τρίβωνας ἀμπεχόμενοι καὶ πώγωνας οὐκ εὐκαταφρονήτους καθειμένους εἰκότως οὖν τὴν ὁμοίαν περὶ πάντων ὑπόνοιαν ἔχουσιν, οὓς ἀρίστους ὦντο τοιούτους ὁρῶντες, καὶ μάλιστα ἐπιτηροῦντες αὐτῶν τὴν ἐν τοῖς δείπνοις καὶ τῇ ἄλλῃ συνουσίᾳ κολακείαν καὶ τὴν πρὸς τὸ κερδος δουλοπρέπειαν

41 Ἀποσεισάμενοι δὲ αὐτοὺς μισοῦσι, καὶ μάλα εἰκότως, καὶ ἐξ ἀπαντος ζητοῦσιν ὅπως ἄρδην ἀπολέσωσιν, ἣν δύνωνται λογίζονται γὰρ ὡς ἐξαγορεύουσιν αὐτῶν τὰ πολλὰ ἐκεῖνα τῆς φύσεως ἀπόρρητα ὡς ἀπαντα εἰδότες ἀκριβῶς καὶ γυμνοὺς αὐτοὺς ἐπωπτευκότες τοῦτο τοίνυν ἀποπνίγει αὐτοὺς ἅπαντες γὰρ ἀκριβῶς ὁμοιοί

<sup>1</sup> *μαγείας* Valckenauer which has been generally adopted, but cf 27 *μαγον ἢ μάντιν*



## ON SALARIED POSTS IN GREAT HOUSES

Nobody else would take you in, now that you have passed your prime and are like an old horse whose hide, even, is not as serviceable as it was. Besides, the scandal of your dismissal, exaggerated by conjecture, makes people think you an adulterer or poisoner or something of the kind. Your accuser is trustworthy even when he holds his tongue, while you are a Greek, and easy-going in your ways and prone to all sorts of wrong-doing. That is what they think of us all, very naturally. For I believe I have detected the reason for that opinion which they have of us. Many who have entered households, to make up for not knowing anything else that was useful, have professed to supply predictions, philtres, love-charms, and incantations against enemies, yet they assert they are educated, wrap themselves in the philosopher's mantle, and wear beards that cannot lightly be sneered at. Naturally, therefore, they entertain the same suspicion about all of us on seeing that men whom they considered excellent are that sort, and above all observing their obsequiousness at dinners and in their other social relations, and their servile attitude toward gain.

Having shaken them off, they hate them, very naturally, and endeavour in every way to destroy them outright if possible, for they expect them to betray the many hidden mysteries of their make up, inasmuch as they are thoroughly acquainted with every thing and have looked upon them unveiled. That sticks in their throat, because they are all exactly like

## THE WORKS OF LUCIAN

εἰσιν τοῖς καλλίστοις τούτοις βιβλίοις, ὧν χρυσοῖ μὲν οἱ ὀμφαλοί, πορφυρᾷ δὲ ἐκτοσθεν ἡ διφθέρα, τὰ δὲ ἔνδον ἡ Θυέστης ἐστὶν τῶν τέκνων ἐστιώμενος ἡ Οἰδίπους τῇ μητρὶ συνὼν ἡ Τηρεὺς δύο ἀδελφὰς ἅμα ὀπυῖων τοιοῦτοι καὶ αὐτοὶ εἰσι, λαμπροὶ καὶ περίβλεπτοι, ἔνδον δὲ ὑπὸ τῇ πορφύρᾳ πολλὴν τὴν τραγωδίαν σκεποντες ἕκαστον γοῦν αὐτῶν ἣν ἐξείλησης, δρᾶμα οὐ μικρὸν εὐρήσεις Εὐριπίδου τινὸς ἢ Σοφοκλέους, τὰ δ' ἔξω πορφύρα εὐανθῆς καὶ χρυσοῦς ὁ ὀμφαλὸς ταῦτα οὖν συνεπιστάμενοι αὐτοῖς, μισοῦσι καὶ ἐπιβουλεύουσιν εἴ τις ἀποστὰς ἀκριβῶς κατανενοηκῶς αὐτοὺς ἐκτραγωδήσει καὶ πρὸς πολλοὺς ἔρει

- 42 Βούλομαι δ' ὁμως ἔγωγε ὥσπερ ὁ Κέβης ἐκεῖνος εἰκόνα τινὰ τοῦ τοιούτου βίου σοι γράψαι, ὅπως εἰς ταύτην ἀποβλέπων εἰδῆς εἰ σοι παριτητέον ἐστὶν εἰς αὐτήν ἠδέως μὲν οὖν Ἀπελλοῦ τινος ἢ Παρρασίου ἢ Ἀετίωνος ἢ καὶ Ευφράνορος ἂν ἐδεσθην ἐπὶ τὴν γραφὴν ἐπεὶ δὲ ἀπορον νῦν εὐρεῖν τινα οὕτως γενναῖον καὶ ἀκριβῆ τὴν τέχνην, ψιλὴν ὡς οἶόν τέ σοι ἐπιδειξω τὴν εἰκόνα

Καὶ δὴ γεγράφθω προπύλαια μὲν ὑψηλὰ καὶ ἐπίχρυσα καὶ μὴ κάτω ἐπὶ τοῦ ἐδάφους, ἀλλ' ἄνω τῆς γῆς ἐπὶ λόφου κείμενα, καὶ ἡ ἄνοδος ἐπὶ πολὺ καὶ ἀνάντης καὶ ὀλισθον ἔχουσα, ὡς πολλάκις ἤδη πρὸς τῷ ἄκρῳ ἔσεσθαι ἐλπίσαντας ἐκτραχηλισθῆναι διαμαρτόντος τοῦ ποδός ἔνδον δὲ ὁ Πλούτος αὐτὸς καθησθω χρυσοῦς ὅλος, ὡς δοκεῖ, πάνυ εὖμορφος καὶ ἐπέραστος ὁ δὲ ἐραστὴς μόλις ἀνελθὼν καὶ πλησιάσας τῇ θύρᾳ τεθηπέτω ἀφορῶν εἰς τὸ χρυσίον παραλαβούσα δ αὐτὸν

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the finest of papyrus rolls, of which the knobs are of gold and the slip-cover of purple, but the content is either Thyestes feasting on his children or Oedipus married to his mother, or Tereus debauching two sisters at once. They too are splendid and universally admired, but inside, underneath their purple, they hide a deal of tragedy, in fact if you unroll any one of them, you will find an ample drama by an Euripides or a Sophocles, while on the outside there is a gaudy purple laticlave and a golden bulla. Conscious of all this, they hate and plot against any renegade who, having become thoroughly familiar with them, is likely to expose the plot and tell it broadcast.

I desire, nevertheless, in imitation of Cebes,<sup>1</sup> to paint you a picture of this career that we have discussed, so that you may look at it and determine whether you should enter it. I should gladly have requisitioned an Apelles, or Parrhasius, or Aetion, or Euphianor to paint it, but since it is impossible nowadays to find anyone so excellent and so thoroughly master of his craft, I shall show you the picture as best I can in unembellished prose.

Imagine painted a lofty, golden gateway, not down on the level ground but above the earth on a hill, the slope is long and steep and slippery, so that many a time those who hoped soon to be at the summit have broken their necks by a slip of the foot. Within, let Wealth himself be sitting, all golden, seemingly, very beautiful and fascinating, and let his lover, after ascending with great toil, draw near the door and gaze spellbound at the gold. Let Hope, herself

<sup>1</sup> Reputed author of the *Tabula*, a description of an imaginary allegorical painting representing human life.

ἡ Ἑλπίς, εὐπρόσωπος καὶ αὐτὴ καὶ ποικίλα ἀμπεχομένη, εἰσαγέτω σφόδρα ἐκπεπληγμένον τῇ εἰσόδῳ τὸν τεύθειν δὲ ἡ μὲν Ἑλπίς αἰεὶ προηγείσθω, διαδεξάμεναι δ' αὐτὸν ἄλλαι γυναῖκες, Ἀπάτη καὶ Δουλεία, παραδότησαν τῷ Πόνῳ, ὃ δὲ πολλὰ τὸν ἄθλιον καταγυμνάσας τελευτῶν ἐγχειρισάτω αὐτὸν τῷ Γήρῳ ἤδη υπονοσοῦντα καὶ τετραμμένον τὴν χρόαν ὑστάτη δὲ ἡ Ὑβρις ἐπιλαβομένη συρέτω πρὸς τὴν Ἀπόγνωσιν ἡ δὲ Ἑλπίς τὸ ἀπὸ τούτου ἀφανὴς ἀποπτέσθω, καὶ μηκέτι καθ' οὓς εἰσῆλθε τοὺς χρυσοὺς θυρώνας, ἔκ τινος δὲ ἀποστρόφου καὶ λεληθυίας ἐξόδου ἐξωθείσθω γυμνὸς προγαστῶρ ὠχρὸς γέρων, τῇ ετέρα μὲν τὴν αἰδῶ σκέπων, τῇ δεξιᾷ δὲ αὐτὸς ἑαυτὸν ἄγχων ἀπαντάτω δ' ἐξιοντι ἡ Μετάνοια δακρύουσα εἰς οὐδεν ὄφελος καὶ τὸν ἄθλιον ἐπαπολλύουσα

Τοῦτο μὲν ἔστω τὸ τέλος τῆς γραφῆς σὺ δ' οὖν, ὦ ἄριστε Τιμόκλεις, αὐτὸς ἡδὴ ἀκριβῶς επισκοπῶν ἕκαστα ἐννόησον, εἰ σοι καλῶς ἔχει παρελθόντα<sup>1</sup> εἰς τὴν εἰκόνα κατὰ ταύτας τὰς θύρας ἐκείνης τῆς<sup>2</sup> ἔμπαλιν αἰσχρῶς οὕτως ἐκπεσεῖν ὃ τι δ' ἂν πρῶττης, μέμνησο τοῦ σοφοῦ λέγοντος ὡς θεὸς ἀναίτιος, αἰτία δὲ ἐλομένου

<sup>1</sup> παρελθοντα A M H προσελθόντα MSS

<sup>2</sup> ἐκείνης τῆς Boudelot ἐκείνην τὴν MSS

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tan of face and gaily dressed, take him in charge and conduct him within, tremendously impressed by his entrance. Then let Hope keep always in advance of him, and let other women, Deceit and Servitude, receive him successively and pass him on to Toil, who, after breaking the wretch with hard labour, shall at length deliver him, now sickly and faded, to Old Age. Last of all, let Insolence lay hold of him and drag him along to Despair. Let Hope then fly away and vanish, and instead of the golden portal by which he entered, let him be ejected by some remote and secret postern naked paunchy, pale, and old screening his nakedness with his left hand and throttling himself with his right, and on the way out, let him be met by Repentance, weeping to no avail and helping to make an end of the poor man.

Let that be the conclusion of the painting. The rest my dear Timocles, is up to you, examine all the details with care and make up your mind whether it suits you to enter the pictured career by these doors and be thrown out so disgracefully by that one opposite. Whatever you do, remember the words of the philosopher. "God is not at fault, the fault is his who maketh the choice."<sup>1</sup>

<sup>1</sup> Plato *Republic* 10, 617 f.



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### *DESCRIPTIVE PROSPECTUS ON APPLICATION.*

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